

# An Attestation

of many Learned, Godly,  
and famous Divines, Lightes of  
Religion, and pillars of the Gospell,  
iustifying this doctrine, viz.

*That the Church-governement ought to bee  
alwayes with the peoples free consent.*

Also this

*That a true Church vnder the Gospell contayneth  
no more ordinary Congregations but  
one.*

In the discourse whereof, specially Doctor  
*Downames* & also *D. Bilsons* chiefe mat-  
ters in their writings against  
the same, are answered.

Calvin. Instit 4. 3. 2.

*Who laboureth the destruction and ruine of the Church, who sever  
either seeketh to abolish this order and this kinde of govern-  
ment whereof we treat, or maketh light of it as not so nee-  
cessary.*

1613

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ANNO DOM 1613.





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To my Christian and  
beloved friends in London  
and elsewhere in England, Grace  
and peace be multiplied in

I E S U S C H R I S T  
our Lord.



*He great and long  
afflictions which it  
bath pleased God  
to call me vnto, on-  
lie for testifying  
his heavenly truth  
against the grie-  
uous corruptions of the Church in our  
Land, are well knowen vnto you all,  
my most deare and loving friends. In  
the middest of which my troubles what  
comfort I haue receaved from you,  
though I publish not, yet both a most  
thankfull remembrance thereof re-  
maineth in my heart, and with God a  
most precious recompence is laid vp for  
you at the last day. I confesse, I might  
long since haue ben discouraged through  
many things which I finde both within*

# THE EPISTLE

and without me. Besides, I have not escaped the bytings of false brethren. Also I am not ignorant that divers (yea of those that least should) doe not only distast, but also speake evill of my innocencie without all cause. In very deed they can not tell why: But God the righteous Iudge seeth it; who yet stil sustayne th and strengthen th my infirmities, by whose grace I am that I am. Wherefore in his Name I do still beare witnesse to the truth denyed by many men; & do now take in hand to intreat heere concerning the Christian peoples power & right of t free consent in their outward spirituall governement given the by Christ Iesus in the Gospell. And therefore to his gracious assistance heerein I also do trust. In the which affaire I thinke it very behoofull for the better manifestation of my lawfull and iust indeavour, and no lesse needfull for Gods glory, to speake to this matter propounded in this Treatise, not my selfe alone, but to shew openly unto all (who have but a sparks of love to the truth) such an Attestation of faithfull and worthy Witnessees with mee in this

mat-

Also cō-  
sequently,  
that a true  
Church  
vnder the  
Gospell cō-  
taineth no  
mo ordina-  
ry Congre-  
gations the  
one: & is  
not Dioc-  
esan proper-  
ly.



# DEDICATORIE.

matter being the maine foundation of our greatest controversie touchinge Church government, that I hope hereafter none will set against this my seeking both of mine owne and your soules good, nor cavill at it, but such as are too worldly and too earthly minded. In my Discourse upon this cause, as touching objections, chiefly I gather out of Doctor Downname such as seeme to any purpose, & I answer them. Him beere I specially deale with, because of a friend he is not long since turned from us, and become our adversarie, yea the latest (I thinke) which openly sheweth him selfe against vs, and so is like to be (now) most in mens eyes: also hee hath heaped together the most thinges that the best of such Defenders have hetheretofore written. Besides all this, the manner of his writings is with such an insolent conceit of him selfe, & with such contempt, indignation, and despite against vs, as commonly is not seeme in any but those, that slide backe from the truth which they had once tasted of. And withall, though in his Defence he deale with another, yet in manner;

D Down. Defence Anno. 1611.

\* Defence. 1.  
pag. 16 17.  
2. pag 123.

\* Defence 2.  
pag 55. 56.

## THE EPISTLE

In the De-  
claration.

My passages bee very sharply provoketh me in particular, besides other wrongs that he hath done me, well known. For these causes both I write this that I do, and I chieflie nominate him for our adversarie; as in this treatise, so also elsewhere. My Christian and loving friends, for whose sake most of all, I labour and have laboured to make our said question which is long, intricat, & trouble some, to be short and plaine, and to make the matter it selfe also appeare so waightie, as indeed it is: Now your partes are wisely and religionsly to ponder in your heartes, and to make use of this same. As the Apostle spake to Timothie, so do I unto you: Consider, Brethren, what I say: and the Lord give you vnderstanding in all things, Amen. July 18. Anno 1612.

Yours ever in the Lord

HENRY IACOB.

**The contents of this Booke,**  
divided into Nine Chap-  
ters.

**CHAP. I.**

The great importance of the matter  
heere handled; viz. That the people  
ought to have their free consent in  
their owne Churchegovernment.  
And the causes of publishing this *At-*  
*testation* to it. *Pag. 9.*

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lar late Writers, of blessed memorie,  
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**CHAP. IIII.**

The publike consent of many late,  
yet excellent Churches, heerein with  
vs. *Pag. 48.*

**CHAP. V.**

The Testimonies & practise of the  
best Antiquitie, after the New Testa-  
ment, heerin likewise with vs. *Pag. 52*

**CHAP. VI.**

Our very Adversaries sometimes do  
acknowledge with vs the truth of this



doctrine in plaine termes; and  
sometimes to the same full effect, spe-  
cially when they deale against the Pa-  
pistes. *Pag. 70.*

#### CHAP. VII.

Consequences of exceeding great  
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ples free consent in their Church-go-  
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erable following from the contrary.  
*Pag. 84.*

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An answer to divers chiefe Obiec-  
tions of the Adversaries of this cause;  
noting also briefly their immodest, &  
not Christianlike reproches against  
this Evangelicall doctrine. *Pag. 199.*

#### CHAP. IX.

A short Advertisement to the vp-  
right hearted and Christian Reader,  
touching this Writing and Cause.  
*Pag. 316.*

#### V. SAHO

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#### V. SAHO

An Attestation of many Learned, Godly, and Famous Divines, Lightes of Religion, & pillars of the Gospel, iustifying this doctrine, viz. *That the Church government ought to be alwayes with the peoples free consent. &c.*

CHAP. I.

*The great importance of the matter beere handled; viz. That the people ought to have their free consent in their owne Church-governement. And the causes of publishing this Attestation to it.*



HEREAS many thinges at divers and sundrie times heeretofore have ben writtē, which prove a plaine necessitie by Gods Word to reforme the Church & Church-governement now in England; verily among them all there is almost no other point so evident, so direct, and ful to this purpose,

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Chap. 8.

One, or two  
main  
grounds of  
our whole  
controver-  
sie.

† Chap. 8.

The Church  
nature In-  
tensive.

Extensive.

pose; that is, none (in a maner) so ab-  
solutly importeth the saide necessitie  
of reformation, as this doth ( which  
is vtterly wanting among vs) nam-  
ly: *That the Church government ought to be  
exercised alwayes with the peoples free con-  
sent.* It is true, another ground there-  
of there is likewise, & that of no lesse  
importance in this matter, which is,  
*That Christes true Visible and Ministeriall  
Church vnder the Gospell consisteth not of ma-  
ny ordinarie Congregations, but only of one.*  
Which I have at large proved to be a  
truth, and have made it manifest in  
my *Declaration*, pag. 10. 11. 12. &c. and  
in *Reas. for Reform.* pag. 19. 20. & 65. 66.  
And againe † heere after I do shew it  
further. Yet the former point in some  
respect may bee thought rather the  
chief, because this secōd is a depēdant  
on the former, & followeth by a neces-  
sarie consequence from it, as partly is  
shewed in the said *Declarat.* pag. 13. 14.  
and more fully in the VII. Chapt.  
of this present Treatise insuing.  
Again, that requiring the peoples  
free consent, noteth Christes Visible  
Churches nature, and essence *intensive*,  
as the Scholes do speake: that is, it  
sheweth the ground of the power and  
life thereof. The other sheweth the  
essence of it *extensive*, that is, the large-  
nes of the Body of the Church, & iust  
ex-



extent, or the due limites and bounds thereof outwardly. Wherefore that requiring the peoples free consent, is manifestly a most proper and speciall Argument in our caule, and such as toucheth the quicke in the matter of the said reformation most neerely.

D. Downe erreth greatly, in his late *Defence* making his first booke thereof (full long & tedious) only to disprove Lay Elders, as he calleth them. Thinking without all reason, that if hee speed well therein, he hath gotten the victorie. Wherevpon hee most fondly inferreth this: "*Who seeth not that the disproofe of their Presbyteries, is a direct proofe for our Bishops?*" And in another place: "*Who seeth not that vpon the overthrow of the Presbyteries, the governement by Bishops is necessarily inferred?*" Who seeth not? Verily neither hee, nor any man living, seeth it. Hee was tolde sufficiently by his *Refuter*, of this his vaine and frivolous inference. But hee seemeth so in love with his owne folly, that he cā indure no mā to shew him his errour. Nay, such a minde hee beareth, that in his *Defence* he goeth about with pretended Logike, to make this his idle conceit seeme reason, and therevpon hee saith his aduersarie must "*confesse him selfe ignorant in Logike,*" if hee will deny this his inference.

And

" *Defenc. 1.*  
pag. 62.

\* *Defenc. 2. 2.*

† *Ibid. pa. 10.*

" *Defen. 1. 6.*

Chap. 1.  
¶ Pag. 62.

The question  
of Elders  
wholy im-  
pertinent.

¶ Pag. 61.

¶ Defenc. 1.  
60. and 2.  
147.

¶ Defenc. 3. 2.  
92. 130.

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And so † this passage concerning Lay Elders, (he hopeth) will be acknowledged not to bee impertinent. Never a whit truly. For this passage still is not only impertinent and idle, but even a false defence of those whom he peadeth for, if he will yet holde his opinion still. He hath not Logike at commaund; neither can hee by his Sophistrie, (amonge men of anie vnderstandinge) make that to seeme, which is not. Where hee saith, it is “*presupposed on both sides*,” it is his folly to say so. And in saying, his Refuter witnesseth it, hee grossly abuseth him. He doth the contrarie in the same place which hee alleadgeth out of him. For the Doctor leaveth out his Refuters wordes presently following those which hee alleageth. Which later words are flat against him. So iustly and truly our Doctor dealeth in his writings. Like to this is his great boast which hee maketh heere in his booke, and often afterwards also, viz. that he hath found out twoo sortes of *Disciplinarians*, (as his wisdometermeth them) one “elder and more learned, the chiefe of whom (he saith) are *Calvin* and *Beza*.” Another, *new, shallow, and ignorant* sort: of whom he maketh † Maister Cartwright chiefe, adioyning others of vs since vnto him. But what difference findeth

adeth hee in these Disciplinarians?  
 or looth, the elder (he saith) holde  
 resbyteries in Cities to governe  
 whole Dioces and Provinces, and  
 herein he avoucheth "*they ioyn with*  
*the Bishops in England against the new sort of*  
*disciplinarians.* The new sort \*boldly and  
 ignorantly hold Parishionall Presbyte-  
 ries. Nay this, Doctor slandereth either  
 ignorantly or maliciously. For wee  
 who he maketh of the new, shallow,  
 and ignorant sort) we, I say, differ not  
 one haire from Calvin and Beza tou-  
 ching the substance of this matter.  
 We as they, & they as we do acknow-  
 ledge both the one and the other; that  
 is, both the Parishionall and the Dio-  
 cesan Presbyteries, yea the Provinci-  
 all, and larger too, if occasion serve.  
 It is false which he imputeth to Calvin  
 and Beza, that they maintayne the  
 Church-governement by Diocesan &  
 Provinciaall Presbyteries absolutly  
 without any relation to the peoples  
 consent in the ordinarie Congrega-  
 tions. Also, that herein they ioyn  
 with the Bishops in Englande, or that  
 they materially differ from vs. All  
 which God willing, we shal shew to be  
 untrue, and that most cleerely in the  
 3. Chapt. & also in the 7. & 8. here fol-  
 lowing. Wherefore these be all slande-  
 rous forgeries of the Doctors devising,  
 of

"Defenc. 2. 2

\*Defen. 1. 60.

Wee agree  
 with Cal-  
 vin & Be-  
 za in sub-  
 stance.



Chap. 1.

Defen. 1. 33

Wherefore

D. Dow-

name left

his first

profes-

sion.

We deny not

Churchgo-

vernment

by Bishops.

Equivocatio

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of purpose to make our innocencie odious by all the shifts he can, & to cast some "colour of iust cause, or shew of reason for his leaving of our acquaintance, to whom heeretofore he ioyned him self, namely while there was some expectation of his *Majesties* favour towards vs. And this is fully enough for answer to the substance of his whole first booke. Seeing to trouble our selves much with impertinent stuffe, would be in vs also great folly.

Yea, to speake the truth, the prosecuting of all the rest of his *Defence* besides, is such likewise: that is, cleane from the maine purpose, & toucheth not the chiefe question betweene vs. Indeed he propoūdeth one part of the question wel in the title of the second booke of his *Defence*: but his prosecuting of it both there and every where els, even to the end, is as if we denyed *Bishops* and their government in the Churches of Christ. Which is nothing els but lyes, & malicious forgerie against vs, by equivocating falshood & slander to make vs seeme, as if wee were against both the expresse letter of the New Testament, and also of the most ancient Ecclesiasticall Writers, where (we know) any mā may see *Bishops* & their government to be cōmended as from God, and as the ordinance

dinance of the Apostles. Which is the  
very practise likewise of Doct. *Bilfon*  
against vs in his booke *Of the perpetuall*  
*governement of Christs Church*. Whose trace  
our *Doctor* followeth step by step. But  
as I said, both their great and large  
volumes about this matter, are no-  
thing els but two heapes of equivoca-  
tions, or sentences wholly imperti-  
nent, & such as we admit with them,  
or some conclusions wherein they  
plainly contradict theselves elsewhere.  
Little cause therefore had they who  
lately published that book of *D. Bilf.* in  
Latin, so to do :vnles they meant to  
shew abroad further his most imperti-  
net, ambiguous & vncertain writing,  
& yet fraught with bitternes enough  
against vs. In a word, we desire that all  
men should know that our question  
is not, whether Bishops and their go-  
uernement be Apostolicall, about the  
proving whereof the greatest part of  
these two *Doctors* bookes are spent.  
Further, though we denie *Diocesan* &  
*Provinciall* Bishops of any sort to bee  
Apostolical, yet we do not simply de-  
ny but that some kinde of them also  
may bee lawfull, were it not that cer-  
taine waightie circumstances in these  
our dayes do stande against them.  
Yea, there are Circumstances now ve-  
rie evident and pregnant against the  
best

See *Rec.*  
for Reform.  
Pag. 7. & 38

best sort of Diocesan Bishops, which were not in 200. or 300. yeares after Christ. So that no reason can be made; because they were lawfull in the second or third age, therefore they are lawfull now. The case being thus, it is to be noted that the DD. do not propound the true question betwene vs. For if the peoples free cōsent in their owne Church-government were not (as it is) Christs ordināce in the New Testament, certainly no Circūstance, nor any thing els could make Diocesan or Provinciaall Bishops at all reproveable. For which cause the true question indeed betwene the Prelacie and vs, or the principal & maine question is, *Whether the people ought to have alwaies their free cōsent in their owne Church government.* But this (specially *“ D. Downe*) putteth away from him with high disdain, cōtempt, rayling, hatefull accusations, and exclamations. So that with this hee will not vouchsafe to medle. Wherein truly we may see him to be, I can not say learned, but a cunning, bolde, and exquisite Sophister. And this may be in generall a sufficient Answer even to his whole *Defence.* Although for some other respectes I hope some body will one day examine his particular passages more exactly in a place for the purpose.

But

“ See his Defence 1. 38. 47 & 4. 80. 99.

But to our point in hand. We cleerly see by this, that it is the peoples consent in the affaires of their owne spirituall (that is, Church) governement which maketh the matter, & putteth the difference in deed betweene the Ecclesiasticall Reformation which in all dutifulnes wee seeke, and that Church-governement which the L. Bishops in Engl. do exercise. I say, this concerning the peoples right heerein is it, which toucheth the life of our controversie. Where vnderstand, that I meane only such people as are not ignorant in religion, nor scandalous in their life. For only of such Christes Visible Church ought to consist.

Chap. 12

Note.

Well to proceed the with our point. Questionles hence it is, that generally the Adversaries of the forenamed Reformation do so strangely reiect, yea so hatefully resist, and strive against this same Christian doctrine heere propounded (concerning the churches only true governement with the peoples free consent) as they do. Wherein they expresse & shew litle Christiã patiẽce: for they prosecute those that hold & teach the same (though out of meere conscience) with all bitter reproches, base scoffings, iniurious slanders, and unmercifull dealings. And all this (it is plaine) not for any manner of evill

B

that



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*Chap. 1.*

*Reas. for re-  
form. pag. 28*

that they finde in this doctrine, or for any incōvenience therin. For in truth there is none at all: as partly I have shewed " heretofore, & it will further be manifested heereafter. But they so hate this doctrine only because of the inevitable consequence of the said reformation, which it bringeth with it. Which crosseth & overturneth wholly their divers enormous, worldly, & carnall desires; as any man that looketh into the case, may easily see.

Howsoever it be, yet the truth and the agreeableness heereof, with the holy Gospell of Iesus Christ, & with the assuring of our soules in the way to eternall life, as it hath appeared to the world ever since the discovery of Antichrist, more cleerely then it did for many yeres before: so doubtles it will more and more appeare yet still, & be made further manifest to al men even where the Gospell is received (as it is in many places yet) not so sincerely as it ought to be. For my part, because I well perceave that the Antichristian idolatrie and tyrannie of the Church of Rome cānot by Divinitie be soundly resisted (as experience in time will shew) neyther was it resisted by our Forefathers at the beginning, but by maintayning this Evangelicall point of doctrine among others, therefore I have

*See chapt. 7.  
pag. 156. &c.*

have condescended the more willingly (after diligent inquirie therinto) to approve the said point of doctrine, viz. that the Church government ought to be exercised alwayes with the peoples free consent. Which also even for "this same cause I can not but beleieve to be the holy ordinance of Iesus Christ for his Church vnder the Gospel, and to have ben delivered vnto vs by the Apostles in their perpetuall practise of Church-government. But specially, seeing for the same we have the most sure evidence of Gods word in the New Testament, which I † have heeretofore gathered and observed at large. Secondly, seeing we have for it a plentifull, and cleere *Attestation* of many Learned, Godly, and famous Divines both New and Old, confirming our faith, and strengthening our consciences therein.

Which *Attestation* I have thought it needfull at this time and in this place to gather and produce for many causes. First my desire is that it may ly open to the sight of all men, what a great & holy agreement of good men herein we have; which being added to the forenoted fundametal certaintie thereof in Gods word, giveth so full a satisfaction to every good Chri-

"For that the  
Papacie els  
will come in.  
See Chap. 7.

† Argum. 3.  
& 9. of the Di-  
vine begin-  
ning of Christs  
Visible church  
Declarat pag.  
20 : 1 Reas.  
for Reform.  
pag. 45. 46.  
47. 48.

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stian, that who can desire more? Secondly, all Christiā Civill Magistrates may heereby take good content and be satisfied touching the innocencie of this way in the Church government which we holde. For when they shall see with what a cloud of such witnesses we are cōpassed in defence of this matter, they can not imagine any inconvenience by it to their government, notwithstanding all the clamours and invectives of partiall Adversaries against it. Lastly, heereby also our adversaries virulent tongues and pens (if it be possible) may bee ashamed to abuse vs as they do with all kinde of vnworthy reproches and slanders, when they shall see whom they hate, and persecute, & revile together with vs. Wherefore for the publishing of this matter there appeareth every way very great and necessarie reason.

CHAP. II.  
*The Method and order of  
this Treatise.*

1. **N**OW heerein I purpose to proceed thus. First I will shew, who among the New Writers are our Masters & Teachers in this point of doctrine, and whose faith wee follow there-

therein: whom I put first, namely, for their singular perspicuitie and resolutes in it. Then I will rehearse the practise of the most ancient times after the Apostles. After that, I will remember our very adversaries content with vs heerein sometimes. Then I will shew some certaine & firme consequences whiche follow from this ground necessarily: also some true & great inconveniences in reiecting this doctrine. Moreover, I will answer some of the adversaries chiefest obiections, noting also briefly their immodest and vnchristian reproches against this Evangelicall truth. And finally, adding a brief advertisement touching this cause, we will commit the whole cōsideration thereof to the vpright hearted and discreet Christian Reader.

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4.

5.

6.

### CHAP. III.

*The testimonies of many particular late Writers, of blessed memorie, making for vs in this matter.*

**B**E G I N N I N G therefore with the New Writers, I iudge it meet and convenient to alleage in the formost place the resolut determination of Maister Beza, because he

Beza.



22 *Church government with*  
of al others is thought by some vnad-  
vised persons, to be moit against vs in  
this point. Now hee disputing this  
question at large in his Epist. 8. set-  
teth downe this conclusion; *Populo in-  
uito nihil obtrudatur: Let nothing be imposed  
on the people (or Congregation) against  
their willes.* Then the which verily we  
desire no more: this is all in substance  
that we seek in our assertion. Againe,  
vnles it bee so, the Church-governe-  
ment either is a *Monarchie*, or a verie  
*Oligarchie*. But Maister *Beza* expressly  
condemneth both these: and the later  
namely on Math. ca. 18. 17. Wherefore  
howsoever Maister *Beza* interpreteth  
some things otherwise then we do, &  
vseth some times other phrases then  
we perhaps do thinke so fit, or so fre-  
quently to be vsed, yet touching this  
point in question, hee agreeth wholly  
with vs in substance, and in effect.  
For let this which he in these wordes  
setteth downe be yeilded vnto vs, the  
wee are satisfied for the substance of  
Church-governemēt. To which pur-  
pose Maister *Beza* saith also in Confes.  
5. 35. *The Apostles intended in the Churches  
which they planted, that no Pastor should bee  
obtruded on a flocke against their willes.* Yet  
moreover I pray the Reader to note,  
that even hee also strongly maintay-  
neth this right of the people (in the  
affayres

affayres of their soules) many tymes  
in more free and large termes. As  
where he saith: "I finde no where in any  
Christian Church built & p. that any is promo-  
ted either to the Ministerie of the word, or  
Deaconschip, or Eldership, any other way, then  
by a publike and free election. And, \* I repeat  
again that which I said before, It was never  
received in Christian Churches established,  
that any should be admitted to an Ecclesiasti-  
call function, but being freely and lawfully cho-  
sen of that Church which it concerneth. A-  
gaine, "Pastors are not to be chosen without  
the consent of the whole Church. Also, \* They  
(whosoever they are) bring Tyrannie into the  
Church, if they call any man to a publike fun-  
ction at their owne will, the consent of the mis-  
titude being neglected. Againe, "Presbyters  
were chosen by the voyces, at least, by the allow-  
ance of the whole assembly. Vpon the Act.  
14. 23. he saith: The force of this word Chi-  
rotonein, is to be noted, that wee may know  
Paul and Barnabas did nothing by their pri-  
uate will, neither exercised any tyrannie in  
the Church. He meaneth, that they here  
made Ministers by the peoples voy-  
ces, or free consent, & not otherwise.  
And vpon 1. Tim. 5. 22. All the authoritie  
(of making Ministers) was not in Timo-  
thie alone, but election being made by the con-  
sent of the whole Church, then the President of  
the assembly did consecrate him by laying on  
of hands. And on 2. Cor. 2. 8. By the pu-  
blike

" Confes. 3.  
34.

† Sect 35.

" ibid.  
\* ibid.

" ibid.

See Oecumen.  
in hunc loc.  
Also Budei  
Commentar.

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like consent of the Church declare that you embrace that penitent sinner againe as a brother, even as by the publike iudgement of the Church he was cast out. In all the which it is easie to see Maister Bezaes minde and resolution in this question to bee cleerely with vs. As for that which D. Downname " obiecterh out of him, where he calleth one Morellus † Fanaticall, because he pleaded in like maner for the popular government. The D. abuseth Beza, and vs all. Morellus pleaded for the popular government in far vnlike maner. He sought in Churches perfectly established to bring all things in particular, and ordinarily to the peoples hearing, examining, iudging, and voice-giving. But neither Beza, nor we intend so. Wee acknowledge that the ordinarie sway of all Ecclesiasticall authoritie ought to bee in the true Bishop, or Pastour of the church: and we affirme that right well so it may bee, although never anie thing be imposed on the Church by him against their willes. Which thing D. Downname him selfe also acknowledgeth may be, and " was heeretofore in a state of the Church (\* about 400. yeres after Christ) which hee seemeth to allow of. Saving that he cunningly falsifyeth the wordes of the Councill which there he mentioneth: to wit,

in

of Defens. 4.

pag. 81.

† De. grad.

Ministr. c. 23

\* Def. 4. p. 21

\* Rather 2.  
about 420.

the peoples consent.

29

in saying the assent or conuicence of the people, where the Councill saith, "the assent and conuicence. But to proceed: By this before alleaged, all men may see Maist. Bezaes iudgement in this cause to be (as I said) cleereiy with vs. And so much concerning him.

"Concil.  
Carth. 4.  
Can. 22.

In the second place we will consider Maister Calvin, a Pastor and Guide of the Church of Geneva before Mai. Beza. Hee also every where in all his writings is a most earnest patron of this point which heere we professe. I will note certain of his sentences to this purpose. Saith he: "*Est hac ex Verbo Dei legitima Ministri vocatio, Vbi ex populi consensu & approbatione creantur qui Visi fuerint idonei. Preesse autem Electioni debent alij Pastores, nequid per leuitatem, Vel per mala studia, Vel per tumultum à multitudine peccent.*" This is the lawfull calling of a Minister by the word of God, where they which seeme fit, are created by the consent and approbation of the people. Indeed other Pastors ought to moderate and order the Election, least the multitude should offend through lightnes, or Maffection, or tumult. And a litle before, *Videmus ipsum (Paulum) ex populi suffragijs Episcopos creare solutum.* We see that Paul him selfe was wont to create Bishops by the voyce giving of the people. Againe, *Falluntur qui putant Vel Timotheum Ephesi, Vel Titum in Creta regnum exercuisse, ut suo Vterque arbitrio omnia disponderet. Praeferunt enim ian-*

2.  
Calvin.

"Instit. 4. 3.  
150.

sumo



## 26 Church government with

*tum ut bonis & salutaribus consilijs populus praeveniret: non ut soli exclusis alijs omnibus agerent quod placeret.* They are deceived who

thinke either that Timothee at Ephesus, or Titus in Crete did practise a kingdome, that either of them disposed all at their owne will. Only they were over the people in going before them with good and holisome counsailes; not that they alone did what pleased them, excluding all the rest. And presently hee sheweth, they did no more but crave the voyces, & moderate the people in chosing. And affirmeth that this is, *Communio ius*

Cap. 5. 2.

*& libertas Ecclesiae*, the common right and liberrie of the Church, and that, not to bee diminished. And in another place hee saith, "*Etiam si nihil aliud mali foret quam tamen hoc excusare poterunt quod ita spoliaverint suo iure Ecclesiam?*" Although there were no other evill, yet how can they excuse this that they have so spoiled the Church of her right? And, *† Est impia Ecclesiae spoliatio, &c.* It is a wicked robbing or spoyling of the Church, so often as a Bishop is put vpon any people whom they have not desired, or at least have not approoved with a free voyce

¶ Sect. 3.

And, It is a ly that they say, this is a remedy against the peoples tumultes. They had other wayes Eyther to prevent these faultes, or to correct them being committed. But to say the truth, when the people began to be somewhat too negligēt in holding their Elections, & did give over this care to the Presbyters, as a thing not to be seeming thē selves, they (the Presbyters) abused this occasion to take to thē selves a tyrannie, which afterward they cōfirmed with

Canons. And vpon the *Acts* thus hee writeth: "*Est tyranicum, &c.* It is tyrannicall if any one man make Ministers at his will. Therefore this is the lawfull way, that they be chosen by common voyces who are to exercise any publike office in the Church. And this is the meane betweene tyrannie and confused libertie, that nothing in deed may be done without the consent and allowance of the people: and yet the Pastors should moderate them. &c. Likewise touching Ecclesiastical censure, and iudgement in generall, saith he: † *Contra ius & fas quod Ecclesia datum erat, sibi vni vendicauit Episcopos.* The Bishop against right and equitie, hath taken to him selfe alone, that which was given to the Church. And, *Fuit facinus nimis improbum, &c.* It was to wicked a fact, that one man, in translating to him selfe the Common power, made way for tyrannous lust, and tooke away that which was the Churches owne, and suppressed the Elderhip ordayned by the Spirit of Christ. Againe. *Animadvertendum quod Paulus quamvis Apostolus fores, non pro sua libidine excommunicauit solus, sed consilium cum Ecclesia participat, et communis auctoritate res agitur.* It is to be marked that Paul though an Apostle, yet he did not excommunicate alone after his owne will but did participate the matter with the Church, that it might be done by common authoritie. Thus plainly doth Calvin maintaine the peoples free consent in the Church government allwayes.

" In Act. 3. 6.

† Instit. 4. 18. 6.

## 28 Church government with

3.  
Vires.

as Dialog. 20.

To these we will adde Maister Vi-  
ret, a rare light of the Gospell, a pillar  
of the truth, and partner with Maister  
Farell in planting the Church of Geneva  
before Calvin came there, "The Church  
(saith hee) in respect of the gouernement  
which Iesus Christ instituted, is a holy and free  
communitie: which for the same cause is cal-  
led a Communion of Saints, to the which gene-  
rally (and not to any one person particularly)  
Iesus Christ gave the whole power & authori-  
tie to edification and not to destruction. Quest.  
But if you so take it, there seemeth to me no or-  
der at all, but rather great confusion. Answer.  
That followeth not from that which I said.  
For first, the Church is not Headles, hauing Ie-  
sus Christ for a Head. Moreover, although the  
power and authoritie be given to the whole  
Communitie of the faithfull, as it is in a De-  
mocratie; yet nothing letteth but the Church  
should choose by her common consent out of the  
body of this Communitie certain men to haue  
the speciall charge of exercising and admini-  
string the publike offices which are ordayned of  
God. &c. Question. Your meaning then is,  
that all the authoritie and power of Ecclesi-  
asticall gouernement generally is given to the  
whole church. and therefore that it pertaineth  
to the same according to Gods word to choose  
them whom shee knoweth most worthie to ex-  
ercise the publike Offices. &c. Answer. All  
that time wherein the Church was rightly go-  
uerned according to Gods word, and not oppres-  
sed

led with tyrannie, she used that order alwayes  
And therefore it is more then necessary, that  
she should alwayes keepe her right, her power,  
her authoritie, which she receyved of God, &c.  
Question. And if they which execute speci-  
all charge in the Church, do tollerate one ano-  
ther in ill doing, & them selves do give matter  
of scandal & scattering, hath not the the whole  
Church together power to correct them, and to  
procure remedie to such evils? Answer. See-  
ing the power whereof we speake is by Christ Je-  
sus given to the whole church, who can take it  
from the? Can they, to who the church is self  
hath given it? No truly, Unles they be tyrants  
&c. And againe. "The Ministers ought  
not to give to the selves alone the power which  
God gave to the whole church: Unles so as they  
execute their Office in the Name of the church,  
and after that her judgement hath gone be-  
fore. This is well to be noted that iniurie bee  
done to none, & that the Ministers exercise not  
tyrannie in the Church and that the governe-  
ment serve not their affections. Thus plain-  
ly Maister Viros.

" Dialog. 37.

From these let vs ascend to the ve-  
rie first Worthies who have brought  
vs the light of the Gospell in this lat-  
ter age, Zuinglius and Luther. Zuinglius  
saith thus: "Quid audio? What do I heare?  
Can a Bishop alone excommunicate? I thought  
it had ben given to the Church Christ saith,  
Tell the Church. Doth the Bishop or Abbots  
signifie the Church? Excommunication is not  
one

4.

" Zuinglius  
Artic. 31. Ex-  
planat.



# 30 Church government with

one mans part, whosoever it be : but it is the office of the Church. None therefore can excommunicate but that Church in which he dwelleth who offendeth by his sinne. The right of pronouncing against him is in the Church and the Pastor of the Church. It remaineth then, that Christ commaundeth that the sinner be shewed to the Church which wee call a Parish.

cc Ad Valenti-  
um in Compa-  
rem.

In another place likewise, "*Excommunicatio non in Episcoporum (in Synodo Congregatorum) sed in uniuscuiusque parochia potestate et arbitrio sita est, cuius solius est impudentius peccantem ab Ecclesia communione excludere. Si Christi verba que Math. 18. habentur penitus inspiciamus, hunc demum excommunicatum esse deprehendere licebit quem communis Ecclesia in qua quis habitat, consensus exclusit.* Excommunication is not in the Bishops (gathered together in a Synod) but it is in the power and free liking of every Parish, who only have power to exclude from the Churches communion the impudent sinner. If wee looke thoroughly into the wordes which are in Math 18. we may finde him only to be excommunicate: whom the common consent of that Church, where the man dwelleth, hath shut out.

cc Epichirisis  
de Canone  
Missæ.

Againe, "*Est particularis Ecclesia ea cui preceptum est ut morbidum membrum resecet, Math. 18. qualis ea Corinthi ad quam scribit Paulus, et alia quarum se curam gerere dicat, et quibus se pari modo docere asserit, inquit, Sollicitudo omnium Ecclesiarum: et sicut in omnibus Ecclesijs doceo.* That is a particular Church

Church which is commanded to cut of the infected member Math. 18. Such as that of Corinth is, to which Paul writeth, and others which he saith he hath care of, and in which he affirmed that he taught altogether alike, saying, The care of all Churches, and, As I teach in all Churches. And concerning Calling to the Ministerie, he saith: † It seemeth that there is nothing so agreeable to the ordinance of God, and to the old institution, as that all the whole Church of the faithfull amongst a people, together with certain learned and godly Bishops and other faithfull men having skill in things, should choose a Pastor.

\* Ecclesiasticus

And after againe, Let therefore these proud Bishops and foolish Abbots goe shake their eares, For it is convenient that the right of the Election should be in the power of the church of the faithfull instructed by the counsaill of learned men. Moreover he writeth thus:

“ Ad Valent. Compar.

“ Hee that with a Councill of Bishops shall impose on Christian people any law or observatiō at their own liking (he meaneth, without the peoples consent) *his violento impario sus Ecclesia invadit.*

Hee invadeth the Churches right by a violent command And therefore such Bishops as thus doe, *absque Ecclesia*, without the Churches consent, *statuentes sua libidine*, decreeing at their owne pleasure, he saith, are *nomine tenus Episcopi, re vera tyranni*, in name Bishops, but in deed tyrants.

Artic. 64.

And thus much out of this holy man of God and noble witnes of Christ, Maister Zuinglius.

9.

Luther.

Maister Luther another mightie and prin-

## 32 Church government with

Chap. 3.

\* Tom. 2.

pag. 374.

"In this word he signifies the Congregation of the people

\* Pag. 369. b.

Chen. nic.

exam. part.

a. 27. a.

† pag. 325.

principal champion for Gods truth at the same time, wrote a special treatise which hath this title, \* *Quod Ecclesia ius & potestatem habeat iudicandi de qua vis doctrina, item vocandi Ministros Evangelij; aut si fideles esse desierint, deponendi.* That the "Church hath the right & power to iudge of any doctrine, also of calling the Ministers of the Gospell : or, if they cease to be faithfull to depose them. What can be more for vs then this is? In another place he saith: "*Claves sunt totius Ecclesia.* The Keyes belong to the whole Church. In his booke of the *Privat Masse*, hee speaketh to the Bishops of his time, thus: *Spiritus Sanctus vni Civitatis plures constituit Episcopos: Vos singuli (estis) pluribus. Quâ autoritate? Nonne ipsius Satana &c?* The holy Ghost appointed to one City many Bishops, but you are one Bishop to many Cities. By what authoritie? Is it not of Sathan him selfe, by you opposing against the authoritie of the Holy Ghost? We conclude therefore boldly, that you (according to the Scriptures & the H Ghosts decree) are not so much as to be called Bishops, but rather adversaries and destroyers both of Bishops, and of the Divine decree concerning the appointing of Bishops. Againe in his booke againit the *falsly named* Order of Bishops, hee saith: *† At extra iocum vides palam, &c.* But without iest thou seest openly, that the Apostle Paul calleth only them Bishops, which do preach the Gospell and Minister Sacraments to the people, as in our time the parish Ministers and Preachers do. Therefore I beleave without doubt, that they by right

right possesse the title and name of Bishops.

And in another treatise: "*Donabo hoc ordinibus Papisticis, quod solius Episcopi auctoritate instituuntur quos vocant Sacerdotes: consensu aut suffragio populi, cui preficiendi sunt, neque requisito nec obtento: cuius tamen cum sint populus Dei maxime intererat, & non sine suffragiis suis quisquā eis imponeretur.*" I will yeld this (saith he) to the popish orders, that Priestes (as they call them) are instituted by the authoritie of the Bishop alone: the consent and voyce giving of the people over who they are to bee set, neither sought nor obteyned: whose chiefe right nevertheles it was (seeing they are Gods people) that not any one should be set over them without their voyce-giving. Thus teach these Pillars of the Gospell Zuinglius and Luther.

To whom wee will ad our two great lightes that shined sometye in England, Maister Bucer, and P. Martyr.

Bucer hath these wordes: † *Hac potestas penes omnem Ecclesiam est: auctoritas modo Ministerij penes Presbyteros & Episcopos. Ita ut Roma olim potestas populi fuit, auctoritas Senatus.* This power & sway of the government is in the whole Church: but the authoritie only of ministration therof is in the Presbyters and Bishops. So as in old time at Rome the power was in the people, but the authoritie or direction was in the Senat.

In an other place he saith: "*The Apostle accuseth the Corinthians, for that the whole church did not cast out of their company the incestuous person.*"

G

P. Mar-

De Minister.  
Ecclesi. insti-  
tuendi, pag.  
365.b.

6.

Bucer.  
† In Math.  
16.19.

De regno  
Christi. l. 2.



# 94 Church government with

7.  
P. Martyr.  
¶ In 1. Cor.  
16. 15.

¶ vers. 3.

¶ In cap. 3.  
13.

P. Martyr saith: † *Fatemur claves Ecclesie*  
*universas datas.* We confesse the Keyes are gi-  
ven to the whole Church. By the Keyes he  
meaneth Government, and Ecclesiastical  
power. Also hee saith: "it is no  
mervaille that it is the Churches right to chouse  
Ministers, seeing we see the Civill Lawes do  
give power to Townes to choose their Physicians  
and Scholemasters at their owne liking.  
In an other place thus he saith: "*Quo-*  
*nam in Ecclesia de negotijs gravioribus. &*  
*qua sunt maximi momenti, ad plebem refertur*  
*(ut patet in Actis Apostolicis), ideo politia ra-*  
*tionem habet.* Because in the Church, matters  
of waight are referred to the people to deter-  
mine (as it is manifest in the Actes) therefore  
the Church hath a respect of the Popular go-  
vernement, or Democratie. For so P. Martyr  
heere meaneth by *politia*, as wee may  
see if we look in the place. Also name-  
ly of Excommunication, hee saith:  
*Consistente universa Ecclesia Excommuni-*  
*cetur. Hoc debet istud iudicium antecedere.*  
Let Excommunication be with the consent of  
the whole Church. This ought to go before  
that iudgement. And, *Non absque consensu*  
*Ecclesia quissiam excommunicari potest. Ius*  
*hoc ad Ecclesiam pertinet, neque ab illa eripi*  
*potest.* Without the consent of the Church,  
not any one can bee excommunicated. This  
right belongeth to the Church, neither  
ought it to bee taken away from it. And,  
the consent of the people is still to be observed  
in

In Excommunication, both that tyrannie may be avoyded, & that it may be done with greater fruit and gravitie.

The same worthy man greatly commendeth the pietie of a Bishop at *Troit* in France, who about the yeare 1561. left his Popish state and did betake him to a flocke of Christians there, and taught them the word of God purely. But *quia ei gravis scrupulus iniectus est de sua vocatione quod in ea Ecclesiae populi Electionem seu Confirmationem non habuerit, ideo.* &c. Be. ause he had a great scruple in his conscience about his Calling, feeling hee had not therein the Election or Confirmation of the Church and people, Therefore hee sent for the Elders of the reformed Church, and desired the that they would consider godly and wisely, whether they would chose, confirme, and have him for their Bishop. Which if they thought good to do, hee would doe his indeavour that as hee began, so hee would go on as hee was able, by teaching and exhorting to edifie and increase the Church committed to him. But if they thought him not fit for so great an Office, they should speake it freely and openly, hee was ready to give place, &c. And hee desired that they would speedily deliberate with the Church about the matter. Which when it was done, hee was acknowledged and received of all with one consent as a true Bishop. Wherefore his authoritie and pietie doth much profit the Church of Christ.

Epist. 28.

God bee praised who governeth and guideth the kingdome of his Sonne in this manner.

O where shall wee see such Bishops in these dayes!

3.

*Musculus.*

† Com. plac.

Of Min. Elect.

“ Tit. 1-5.

*Musculus* also speaketh and reasoneth cleerely with vs heerein. Hee saith: There is no doubt but the Apostles kept that maner of ordayning, viz. after the church had chosen. And, After fasting and praying (which was wont to be done in the Congregation of the faithful) They ordayned Elders which were first chosen of the faithfull. And this forme of Electing and ordayning Elders and Bishops the Apostle commended vnto his fellow workman Titus, and Timothie, saying: “For this cause I left thee in Crete. &c. For who would beleave that he ordained that Titus should do otherwise, then both hee and the rest of the Apostles were accustomed to do. Therefore both by example and ordinance of the Apostle, in the primitive church Elders, Pastors, Bishops and Deacons were in the Ecclesiasticall Meetings, chosen of the people by lifting vp of handes. Also hee saith, The Forme of Election vsed in the Apostles times, is conformable to the libertie and priuiledge of the Church whereof Cyprian made mention: and that forme of choise whereby men began to be thrust vpon the people of Christ being not chosen of it, doth agree to a Church which is not free, but subiect to bondage, And this forme of electiō by the peoples choise he calleth the Old, the Fittest, the Divine, the

The Apostolicall, and lawfull election: the o-  
ther to come from the corrupt state of  
the Church and Religion.

Bullinger affirmeth thus; "The Lord  
from the beginning gave authoritie to the  
Church to chuse and ordayne fit Ministers.

And, Those which thinke that the Bishop &  
Archbishop have power to make Ministers, vse  
these places of the Scripture, \* Therefore I left  
thee at Crete. that thou mightest appoint El-  
ders Towne by Towne: And againe, " Take  
heed that thou lay not thy handes rashly on a-  
nie. But we answer, that the Apostles did not  
vse any tyranny in the Churches, nor themsel-  
ves alone to have don these thinges which per-  
tayned either to Election or Ordination, other  
men in the Church shut out. For the Apostles  
and Elders did create Bishops and Elders in the  
Church, but communicating their counsaill  
with the Churches, yea and with the consent  
and approving of the people.

Yea of Ministers that governe anie  
Church without or against their con-  
sent, thus he saith: "*Vibem prodere di-  
cuntur Legati qui diversum ab eo quod ab vr-  
be prescriptum est, agunt.* Those embassadors  
are said to betray the Citie, who do any thing  
divers from that which is prescribed them by  
the Citie.

Gualter likewise is as plaine as can be,  
saith hee of the calling of Ministers:  
\* *Divinitus Vocatos esse censebimus quoscumque  
Dei spiritus donis necessarijs intruxerit, & le-  
gum Ecclesie suffragijs elegerit. Aliquas e-*

9.

Bullinger.

" Decat. 5. 6

\* Tit. 1.

" 1. Tim. 5.

" 1. Cor.  
5. 4.

10.

Gualter.

† Homil. in  
A. & 13. 2.



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*um in hac causa partes Ecclesia mandatas esse hic locus perspicue tradit. Ecclesia calculum spiritus requirit.* We wil esteeme them to have a calling from God, whomsoever Gods spirit hath inabled with necessarie giftes, and hath chosen by the Churches lawful giving of voyces. For this place plainly sheweth that in this cause there are some partes committed to the Church. The Spirit requireth the Churches judgement. Afterward he saith, "*Fœdâ tyrannide Ecclesiarum status opprimitur.*" The state of the Churches is oppressed by filthy tyrannie where at this day the Churches have not this libertie to give their free consent at least. For heere he respecteth that right and iust order according to the rule of the Gospell which before he had described: † *Ministorum verbis & Ecclesia Electiones atque ordinationes non occulte intra privatos parietes à paucis hominibus, sed publice ab Ecclesia & in totius Ecclesia conspectu fieri debent. Neque movet quod Paulus alibi Vni Tito vel Timotheo ius & potestatem Episcopos eligendi tribuere videtur. Non enim illos privatâ auctoritate quicquam agere voluit, sed pro antistitis officio iubet curare ut Ministri digni & idonei legitime ordinentur. Nec verisimile est, illis plus concessum fuisse quàm Apostolis ipsis, qui inconsulta Ecclesia nihil in hac causa unquam statuerunt. Nam & paulo post Diaconos coram Ecclesia publice eligunt, & Paulus cum Barnabâ collectis viris suffragijs Presbyteros per Ecclesias singulas ordinavisse leguntur.*

¶ In Act. 14.  
91.

¶ In Act. 1. 8.]

Act. 6. & 14. The Elections and ordinations of the Ministers of the word and of the Church, ought not to bee made secretly within privat walls by a few men, but publickly by the Church and in the face of the whole Church. Neither doth it moove vs, that Paul in an other place seemeth to give right & power of chosing Bishops to Titus alone, or to Timothie. For he would not that they should do any thing by their privat authoritie: but he commaundeth them to take care that worthy and fit Ministers bee ordayned, according to the office of Guides and Overseers. Neither is it likely, that more was graunted to them then to the Apostles themselves, who determined nothing in this cause at any time without the churches counsaill, or without taking the churches advise. For a little after they both chose Deacons publickly in the presēce of the church, and Paul with Barnabas are read to have ordayned Presbyters throughout every Church, gathering the voyces of every mā. Act 6 & 14.

*Arguitur exemplo hoc corruptissimus idemque perniciosissimus Ministros eligendi mos, quem iam seculis aliquot hāc in causā imperium obtinuisse constat. Quos, ut non raro videmus aliquis in pluribus Ecclesijs privata auctoritate Ministros & Eligat & Ordinet. Quā ut potissimum ab Abbatibus, Episcopis, & Praepositis peccatur. Nec minus rem administrant nonnulli inter eos qui Evangelij nomine gloriantur, & Ecclesiarum reformatores haberi volunt. Dum enim isti male usurpatā possessione Monachos & Episcopos (ut par est) egerunt, Ecclesijs tamen libertatem illorum ty-*

*ranxide creptam non restituumt : Sed pro suo arbitrio administrant qua olim ab Episcopis & Monachis administrari solebant . Quid malum, nisi brevis reprimatur, & Simoniam & exitialem omnis Ecclesiastica Disciplina confusionem nobis pariet . Atque omne hoc Romanis Pontificibus debetur, &c. Maxime Calisto secundo : ex quo tempore Ecclesia libertas seu lethali morbo contabescens tandem in uniuersum euanuit . Quam quicumque restitutam volunt, siue illi Verbi Ministri sint, siue Magistratus, huc incumbendum sibi esse sciunt, & Vetus Ministrorum eligendorum consuetudo inducatur . By this example is reprov'd that most corrupt, & also most pernicious manner of choosing Ministers, which it is manifest, hath gottē Dominiō & Lordly rule in this affaire now these certaine ages, Whereby it is, that not seldome one both choseth and ordaineth Ministers in many Churches by his privat authoritie Wherein chieflie the Abbots, Bishops, and Rulers offende. Neither do divers others ( among those that glorie in the name of the Gospell, and would be counted Reformers of Churches ) order this matter better . For while they put foorth the Monkes & Bishops (as it is meete they should) out of their possession wickedly vsurped, yet the libertie which they tooke away from their tyrannie, they restore not to the Churches : but administer those thinges at their owne will, which in time past were wont to bee administred by the Bishops and Monkes . Which evill, vntles it bee shortly repressed, it will bring foorth among vs both Simonie and also a deadly confusion of all Church Discipline*

*As in  
England.  
&c.*

plus. And all this wee have from the Bishops of Rome, &c. Chiefly from Calistus the second. Fro which time the Churches libertie as it were languishing with a deadly sicknes, at last vanished away wholly. Which whosoever do desire that it may be restored, whether they be Ministers or Magistrates, let them know they must labour for this, that the old custome of choosing Ministers bee brought in againe.

Vnto these we will adde *Vrsinus* who teacheth thus. *Math. 18. 17.* If he refuse to heare the Church, let him be vnto thee as a Heathen & a Publican: In these wordes Christ expressly commaundeth all, whosoever (beeing after this sort admonished by the Church) will not repent, to bee by the common consent of the Church excommunicated. vntill they repent. And whosoever are excommunicated, they againe professing and shewing in their actions amendment, are altogether in like sort receaved into the Church as they were exiled from it, namely by the iudgement of the Elders, by the consent of the Church, and the authoritie of Christ and the Scripture. And that denunciation whereby one is excommunicated, is not in the power of the Minister of the Church, but in the power of the Church, and is done in the name of the Church, because this Commandment was given by Christ vnto the church. For he saith expressly, Tell the Church.

Heere also *Danaus* is worthie to bee remembered: He saith, "*Approbatio eligendi (Ministri) ad plebem & totum populum Ecclesie sane pertinet.*" The approbation of the Minister to bee chosen pertayneth truly to the whole people of the Church.

Againe,

II.

*Vrsinus.*

"Catech. p. 799. 800.

Printed at Ox-  
for. An. 1587

II.

*Danaus.*

In 1 Tim. 5. 22



## 42 Church government with

Againe, *Plebem non esse ab ordinationibus Vocandorum & presciscendorum muneribus Ecclesiasticis excludendam* demonstrant exempla *Veteris Ecclesie &c.* That the people ought not to bee excluded from the ordinations of Ministers, the examples of the old Church do demonstrat, in which without doubt the Election by voyces of the whole Church was used as it is easie to be shewed in *Act 6. &c.* Therefore they do perfidiously deprive the Church of her right, who thrust a Pastor on a people without their knowledge and consent. For they do the Church the greatest iniurie, when they spoile her of her iudgement and voyce giving. Who therefore are truly to be called Sacrilegious, or Church-robbers. Neither indeed is he a lawful Pastor which is over a flocke being ignorant of his comming, or against their will or not consenting. Which presently after he sticketh not to apply to the callings of the Ministers in England, saying: *Ex his omnibus apparet quam nulla sit, vel non legitima eorum Verbi Ministrorum Vocatio. &c.* By all this it appeareth how that calling of Ministers is none, or not lawfull, which is made by the authoritie letters, commaundement, and iudgement of the King alone, or Queene, or the Patrone, or Bishop, or Archbishop, &c. *Sicuti in media Anglia:* as it is used in England. *Id quod dolendum est,* which I speake with greefe.

Moreover concerning Excommunication he saith, *"Hac iurisdictio est totius quidem Ecclesie ratione potestatis: Propositum autem ratione exercitij & administrati-*

*Perfidie.*

*Sacrilege, or Church robbing.*

*"In vers. 1.*

This jurisdiction is the whole Church in respect of the power thereof: but it becometh the Guides of the Church in respect of administering it, namely *populo assensente*, with the peoples consent: as hee addeth a little after. And againe, *Executionis publicae censura intervenire debet notitia & consensus Ecclesiae*. The knowledge and consent of the Church ought to be in the execution of the publike censure.

Neither shall *Tilenus* testimonie be remembered, who aunswering the *Com. Laval*, that required him to shew what calling *Calvin* had, saith: "The people of *Geneva* professing the Gospel, did first call *Farel* to be their Pastor, & then he & they called *Calvin* to be likewise. Applying *Cyprianus* sentence therunto, who avoucheth, "That the people most of all have power to chuse worthy Ministers, and to refuse their unworthy ones. After which he sheweth that the other churches els-where professing the Gospell & refusing Poperie, did likewise. They who had a calling from the church of Rome renounced it, resting on that which they have according to the rule of the Gospell.

Also *Iunius* saith, + *Simplicissimam quidem probatissimamq; Eligendi & Vocandi Vi-*  
*am illam esse constat ex Scriptura Sacra testi-*  
*moniis, quem Apostoli in Ecclesijs tenuerunt o-*  
*lim, & postea Ecclesia aliquamdiu eos imita-*  
*ta observavit. Eligat tota Ecclesia, id est,*  
*corpus*

13.

*Tilenus.*

" Respons. ad  
Com. Laval-  
lium. quest. 3

" Epist. 14

14.

*Iunius.*

† Ecclesiastic.  
3. 10

44 Church government With

*corpus ex Presbyterio & populo seu plebe constitutum, equis & communibus suffragiis. Hac iusta electionis ratio.* It is manifest that that way of chosing and calling Ministers is most simple and most approved by the testimonies of holy Scripture, which the Apostles in old time did keepe in the Churches, and the ancient Church sometime imitating them did observe. The whole Church did chose, that is, the Body consisting of the Eldership and people or common sort) by equal & common voyces. This is the iust manner of Chosing Ministers. Afterward hee saith, This the old Church did observe very long, *donec res caperunt (Et fit humanitus) in peius rueret, atque retro sublapsa referri.* Vntill (as through mens corruption it comes to passa) things began to grow worse, and to runne to ruine. And after that corruptiō in the Church government was come in, *Tet (saith he) id semper obtinuit, vt Ecclesia actioni toti interesset, eamque presentia sua haberet ratam.* That alwayes was in force, that the Church was present at the whole action, and ratified it with their presence. But neither this in England is seene anie where, neither will bee allowed. Also *Iunius* saith, Where the Church at any time doth no more (but ratifie matters by their presence only) the *Guides* ought to certifie the Church, that if they can them selves take care for, & do their owne affaires, *non fore pen- lum Episcoporum Senatorumve cœtum Et si id*

*si cum damno Ecclesia, iniuriâ, & ignominia*  
*arrogat*: It shall not be in the power of any as-  
 sembly of Bishops or Elders to arrogate so much  
 to them selves with the Churches damage,  
 iniurie, and shame. Where hee professeth  
 that this is the Church's damage, in-  
 iurie, & shame, if (being vnderstanding  
 Christians) they be only present at the  
 choosing and ordayning of their Mini-  
 sters, if they do not also them selves  
 chose, or at least freely & expressly cō-  
 sent to the choosing and ordayning of  
 them. After, noting *the tyrannie* which  
 was in this behalfe vnder the Pope, he  
 saith: *Iam de populo, quē Christus redemit suo*  
*sanguine & Ecclesiam sibi ex eo compararet,*  
*verbum nullum.* Now of the people there was  
 not one word, whom Christ redeemed with  
 his blood, that they might be his Church. And  
 he addeth, *Hinc illa barbaries, hinc collusio*  
*et seclerum omnium, hinc illa fraudum &*  
*condnationis sentina exundavit.* Hence came  
 that barbarous ignorance in those times, that  
 heape of all sinnes, that sinke of deceit and sel-  
 ling of the soules of men. The speaking  
 of some Churches & Magistrates who  
 haue worthily freed themselves from  
 the Pope, yet hee leaveth this foule  
 blot vpon them; *Ius illud Ecclesiasticum*  
*institutionis & ordinationis restituit non cu-*  
*rant Ecclesijs*: They care not to restore to the  
 Churches this right of theirs, viz of making &  
 ordaining of Ministers. Finally he answereth  
 some obiections.



## 46 Church government with

*At nescit populus, dixerit quispiam. Docetur, & sciet. At nescit vs. Imo nesciet vngquam, si iure suo non vsatur vngquam. At factiosus est plerumque, & in diuersas partes studiūq; scinditur. Revocetur ad pacē monitis salutaribus, & compescatur autoritate verbi, virorumque bonorum officijs, & conciliatis & compositis animis faciant quod sui iuris est.* But some will say, The people is ignorant of their duty and right herein. Let them be taught, and they will vnderstand it. But they know not how to vse this their right. They will not know it ever, if they vse it never. But they are factious often, and are divided into partes. Let them be reduced to Peace by wholesome counsaill. and let them be ruled by the authority of the word, and the indeavours of good men, that their mindes being ordered they may do that which is their right to do.

15.

*Piscator.*

*Obseru. ex  
3. cap. 1. Cor.*

About Excōmunicatiō *Piscator* saith,  
“Excommunication ought to bee don by the Church, or by the Presbyterie iudging in the name of the Church. Where all mē may see his meaning to bee this, viz. that the Presbyterie may excōmunicat, howbeit alwayes with the Churches free consent. For so he signifieth by these wordes, *iudging in the name of the Church.* It can not be that hee should meane, that they may Excommunicate by their owne power and right onely, or whether the Church will or no. After the same maner also (I doubt not) some others do speake concerning the meaning

king of Ministers. Whole sense and meaning is to be taken altogether to that purpose likewise. In the Churches, that is, Executing the Churches authoritie and power, and doing that which they do with their free consent and approbation.

Chemnicus, a man most famous & of great learning among the followers of Luther in the matter of the reall presence, yet in our cause hee saith thus:

*Non sine consensu Ecclesia Paulus & Barnabas inuitis obtruserunt Presbyteros.* Paul and Barnabas did not thrust Ministers on the Church being vnwilling, or without their consent. And, *Exempla Apostolica historiae ostendunt, &c.* The examples of the Apostles storie do cleerely shew that Election or Vocation did belong to the whole church. And, *Hac est Apostolica, primitiva, & vetus Ecclesia sententia de legitima Electione & Vocatione Ministrorum, &c.* This is the iudgement and way of the Apostolike, primitive, and ancient Church concerning the lawful Election and Calling of Ministers which iudgement and way hath place in those Churches which are constituted according to Gods word. And he addeth, In our Churches it is so: meaning in those that foillow Luther.

Neither can I forget, that among our owne Country-men D. Whitaker saith thus: "*Quod omnes attingit, ab omnibus approbari debet.* That which toucheth

16.

Chemnicus

" Exam. part. pag. 226. 227. 228.

17.

Whitaker

" De Concilio pag. 44.

48 *Church government* With  
eth all, ought to be approved of all. Meaning  
that nothing should bee obtruded v-  
pon any people ( in Ecclesiasticall and  
Spiritual regimēt , no not by Sy-  
nods) except the people consent to it.  
And this consent of the people (hi-  
therto avouched) verily many other  
worthy Divines both among vs, &  
abroad do maintaine likewise . But I  
forbeare to nominate any mo. Know-  
ing that to whom any thing will be  
enough, these are enough.

CHAP. IIII.

*The publike consent of many late,  
yet excellent Churches, heerein  
with vs.*

**N**Evertheles yet I will not spare  
to adde heerevnto also certain  
publike voyces of most fa-  
mous Churches. The *Cōfession* of  
the *Bohemian Churches* hath these words,  
" *Animarū Curatoribus & singulis Ecclesiasti-  
cis Cōmunitatibus* (sive parva sint sive magna)  
*Claves cōcredita sunt & concessa. Sic Domi-  
nus dixit Ecclesijs, Amen dico vobis, quacun-  
que ligaveritis in terra, erunt ligata in caelo :  
& quaecunque solveritis in terra, erunt soluta  
in caelo. Et mox, Nam ubi duo aut tres con-  
gregati fuerint in nomine meo, ibi in medio eo-  
rum sum.* The *Keyes* (that is, Ecclesiasti-  
call

Bohemie.  
Confess. cap.  
24.

(all government) are given in trust and  
granted to the Pastors and to every Ecclesia-  
stical Communitie (that is, ordinarie  
Congregation) whether they bee small or  
great So the Lord said to the Churches: Veri-  
ly I say unto you. Whatsoever you binde in  
earth, shall be bound in heaven: and whatsoe-  
ver you loose in earth, shall be loosed in heaven.  
And by and by: For where two or three shall be  
gathered together in my name, there am I in  
the middelt of them.

The *Helvetian Confession* saith; *Qua cum* *Helvet. con-*  
*fers Dei Electio sit, Ecclesia suffragio & Sacer-*  
*dotu manuum impositione recte comprobatur.* *sejs. prior*  
Which when it is Gods true Electio it is right- *artic. 17.*  
ly approved by the Churches voyce-giving,  
and the laying on of handes of the Minister.

The *Genevian Liturgie* setteth downe  
expresse, the peoples consent to be neces-  
sarie both in their Calling of Mini-  
sters, and Excommunication of im-  
penitent offenders. *Beza* also witnes-  
seth the same vse in the Elections at  
*Geneva*, and likewise in other places  
where there are free Churches. Saith  
he, "Presbyters heere are chosen not with-  
out the knowledge and consent of the people.  
So every where in other free Churches (ac-  
cording to the condition of the place) the like  
choise is made. Elsewhere also he saith of  
the same thus: † *Habemus nos Dei bene-*  
*dicta terras nostre vocationis notas, legitimo ab*  
*Ecclesia nostra & vita & doctrina testimonio*  
*D* *ornati,*

*Genev.*

" *Beza de*  
*grad. Ministr.*  
*cap. 11.*

† *Annotat in*  
*Act. 14. 23.*



Chap. 5.

50 Church government with

*ornati, & ab ijsdem electis, ac demum etiam  
in nostro ministerio confirmati. Cui Dominus  
(ut spero) electis tum fribus, tum mercena-  
rijs benedicet.* Wee have by Gods goodness  
certain notes of our Calling, having good te-  
stimonie from our Churches both for our life  
and doctrine and being by them Chosen and  
Confirmed also in our Ministerie, Which I  
hope the Lord will blesse, when hee will cast  
out both thieves and hirelings.

Savoy.

French.

According to this order out of que-  
stion the *Savoyan* Churches, and the  
*French* also generally are constituted.  
Which the *French Liturgie* doth like-  
wise prove.

Scottish.

The Churches of *Scotland* (before the  
late wofull breaking off from their  
former consent) did approve the  
same publike Order of the Churches  
of *France* and *Geneva* aforesaid.

Belgic.

Artin.

Also the publike Order set forth in  
the *Low countreys* consenteth herewith.  
The Synod of *Middelburgh* Anno 1581.  
decreeth thus of the Chosing of Mini-  
sters: "*Electio sit penes Ecclesiam, & fiat  
per suffragium in templo publicè.* Let the E-  
lection of the Ministers bee in the po-  
wer of the Church, and let it be done  
by voyces publikely in the Temple.  
Afterward they determine thus: *Nulla  
Ecclesia, nullus Minister, Nullus Senior, nul-  
lus Diaconus ullum habeat primum super  
alterum.* No Church, no Minister, no Elder,

*the peoples consent.*

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Chap 4.

no Deacon may have any kinde of primacie above other.

The Synod of *Tulleburgh* in *Nassovia* Anno 1582. receaveth these Points for them selves also: as *Zepperus* sheweth in the end of his *Politia Ecclesiastica*.

*Nassov.*

There is a publike Order published in *Middelburgh* Anno 1602. (agreeing withall the former) which touching the Chosing of Ministers saith thus: The partie as chosen with the free consent of the Ministers, Elders, and the whole Congregation to be ordayned, is to frame his Sermon, &c. Touching Deposing of them thus: By the like authoritie as he was elected, he is to be Deposed. Touching Excommunication thus: It is ordayned that nothing be attempted in that behalfe without the determination of the whole Congregation.

Wherevnto the Churches vnder the *Palgrave* do agree, in whose publike Catechisme thus we read. "The Church (by the commandement of Christ & his Apostles) vsing the Keyes ought to drive the wicked from this Supper, till they shall repent and change their maners. Which *Vrsinus* (the approved interpreter therof) doth shew to be with the peoples free consent, as "before out of *Vrsinus* wee observed.

*Palatin.*

" In the end  
of part. 2.

" pag. 41.

Finally, this same is allowed by those Churches also which follow *Luther* according to *Chemnicus* testimonie of

*Other churches.*

92 *Church government With*  
them " before alleaged: where at least  
he signifieth that many of them do  
allow it. Which many other churches  
besides do also, who here I name not.

Hitherto I have truly and plainly  
declared, as touching these later  
times) who they are who have ben  
our Masters & Teachers in this mat-  
ter of the Church constitution & go-  
vernment, viz. that it ought to bee  
alwayes with the peoples free con-  
sent. Verily now it appeareth, I hope,  
that we neede not bee athamed either  
of these noble lights of Religion, or of  
this doctrine which manifestly wee  
have learned and receaved from such  
worthies.

#### CHAP. V.

*The Testimonies and practise of  
the best Antiquitie, after the New  
Testament, heerein likewise with vs.*

**H**Owbeit furthermore, that it  
may not bee thought noveltie  
or vnbeseeeming Christian Re-  
ligion, (although no honest mā  
will once think so of any thing which  
such a vniforme cōsent of so renow-  
ned late Christians doth iustifie, yet)  
I iudge it very cōvenient to produce  
also

also some testimonies of the most ancient times of Christianitie after the Apostles downeward, even while a-  
nie soundnes of the Gospell did openly shew it selfe in the world. I say, such testimonies I purpose heere to shew of famous Christians as have ben alwayes continually after the Apostles, by which the practise of the peoples free consent in their Church government is approoved: yea in peace as well as in persecution, till the tyrannie of Antichrist would beare it no longer in any publike state. And this (God willing) I shall performe in this maner.

To begin therefore, we will first observe the Church of *Ierusalem* practise in this point immediatly after the de-  
cease of the Apostle *James* that dyed there, as *Eusebius* recordeth. Saith hee;  
"After James was dead it is reported that the Apostles & Disciples out of all places (neare about *Ierusalem*) came together into one, and tooke counsaill together who might bee iudged worthy to succeed in James his place.

Therefore all with one consent did thinke *Sim-  
eon* the sonne of *Cleophas* meet and able to have the government of the Church there.

And againe out of *Egesippus*; "After "4. 21.  
that James was slaine, *Simcon* the sonne of *Cleophas* was made Bishop: whom in the se-  
cond place all the Disciples appointed by voy-

Anno circ-  
101 70.

"Euseb. 3. 10



ces to that government. This was the first & most notable example of the Christians practice in this matter, neither can we read of any neerer to the Apostles after the times of the New Testament, then this. Also we see it was in the very Mother Church of all Christianitie. Wherefore this order of Calling to the ministerie, rather then any later, is most worthy, yea necessary to be observed and imitated by vs every where and for ever. The like we read of there againe, thus: "*When Narcissus* (the Bishop) had withdrawne himselfe & was gone no man knew whither, they who governed the neighbour Churches thought good to make another Bishop. But how? *By the peoples voyces.* And so *Dius* was chosen. Afterward *Narcissus* returning, the Brethren desired him to take againe the government of the Church. Vnto whom was adioyned *Alexander* for his fellow, the people of *Ierusalem* with the common consent of the neighbour Bishops constraining him necessarily to tary with them. These were the meanes that made these Ministers.

*Ignatius* of Antioch teacheth, and saith to the Church at *Philadelpia*, that "It was meete for them (as being a Church of God, by voice to chose their Bishop. X<sup>pi</sup>us

1669.  
Anno 205.

1669. ad  
Philad.  
Anno 112.

*τοῦτο ἐστὶν ἡ ἐκλογή.* It can not be denied, but that this writer sheweth in the word *ἐκλογή*, that is, *Lifting up of hands* or *the peoples voice giving*, that Elections of Ministers were then made by the peoples free choyce. Seeing he signifyeth *Ordination* and *Laying on of handes*, by another proper word, viz. *ἡ ἐπιθεσις*.

The practise of the Church of Rome was also the same in this matter. Of which we read, "When all the Brethren were come together in the Church for the purpose to chose a Bishop (whose place now was voyd) the whole people with one consent cryed that Fabianus was worthy of that dignitie, and presently he was placed in the same. Afterward againe we read of Cornelius that he was chosen in like maner. For so writeth Cyprian of him, saying: † *Factus est Cornelius Episcopus de Dei & Christi eius iudicio, de plebis (qua tunc affuit) suffragio, &c.* Cornelius was made Bishop by the iudgement of God and his Christ by the voyce giving of the people which was then present. &c In another place also he saith, Hee was † *de Decretis & Cleri ac Plebis suffragio ordinatus*: Ordayned by the iudgement of Gods and by the voyces of the Clergie and people.

The practise of the Church of Carthage was the same, as Cyprian also (speaking of him self) sheweth, saying that

Anno 240.

Euseb. 6. 22

† Cyprian.  
Epist. 4. 2.

† 3. 23.

Anno 250.

Chap. 5.

“ Cyprian.  
Epist. 1. 3.

† 1. 8.

† 1. 4.

he was chosen “ *Populi universi suffragi in pace*, by the voyce-giving of the whole people in peace, and quietly: also he calleth this † their voyce-giving, Gods iudgement. And he writeth of another Church in *Afrike* at *Legio* (as we may gather) that there one *Sabinus* was made Bishop † *de universa fraternitatis suffragio*, by the voyce-giving of the whole brotherhood, and by the iudgement of the Bishops that were come together.

But above all other, that place in *Cyprian* is singular for our purpose, where his owne iudgement and sentence with many other Bishops besides, is to bee noted concerning this power and right of the people. It is in this same *Epistle* a litle before, thus:

“ Ibidem.  
viz. 1. 4.

“ *Plebs obsequens preceptis Dominicis & Deum metuens a peccatore prapósito separare se debet, nec se ad sacrilegi Sacerdotis sacrificia miscere, cum ipsa maxime habeat potestatem vel eligendi dignos Sacerdotes, vel indignos recusandi. Quod & ipsum videmus de Divina authoritate descendere. &c.* A people obeying the Lords Commandementes and fearing God ought to separate them selves from a wicked Minister, and not ioine them selves to the Divine Service of a Sacrilegious Priest, seeing they (the people) chiefly have power to chuse worthy Ministers and to refuse unworthy ones. Which thing also we see cometh frō

Di-

Divine authoritie &c. Lo what Cyprians iudgement is of the peoples power & right in the making of Ministers. He with divers other his fellow-Bishops doth heere professe that it cometh frō Divine authoritie. What can be more full and absolute to our purpose, then this?

So before he called it Gods iudgement and his Christes.

“ Epist. 3. 14.

† 3. 8.

Or, without the desire & consence of the people.

“ 3. 14.

The same also he holdeth touching the peoples power in Church cētures. As where he willeth Stephan Bishop of Rome to write “ *ad plebem Arelate confitentem*, to the people at Arles in France. His intent is heere that their Novatian Bishop *Martianus* should bee removed and another set in his place by them togeather with *Stephans* helpe. And elsewhere touching one *Victor* a Presbyter fallen from the Church & returned againe, *Cyprian* greatly misliketh & rebuketh *Therapius* the Bishop for receaving him † *sine potestate & consensu plebis*, without the desire & knowledge of the people: and adviseth him that hee do so no more. And as touching himselfe hee sheweth in many places his owne constant practise to be such also. First of some rash and proud Presbyters hee saith, if they persisted in their scandalous behaviour, they should answer it “ *apud plebem unversam*, before all the people, as iudges with himselfe



selfe & others of their misdemeanor.  
 Againe writing severally to his peo-  
 ple about some that desired to bee re-  
 conciled to the Church at *Carthage*, he  
 saith, "*Examinabuntur singula praeceptis*  
*& iudicantibus vobis*: Every thing shalbe ex-  
 amined, you (the people) being present and  
 iudging of it. And thus hee meaneth  
 where he saith hee must *† disponere om-*  
*nia consilij communis religionis*, dispose all  
 things by a religious observing of such com-  
 mon advise. Lo, he putterh & ackno-  
 ledgeth *Religion* heerein And therefore  
 it is, that to a few Presbyters of his  
 Church, who had written to him be-  
 ing then absent from *Carthage* about  
 som of his church affaires, he saith; He  
 could not so much as write backe to the  
 rherof. Seeing he had determined to do no-  
 thing privately of his owne minde without the  
 Presbyters counsaill and the peoples consent,  
 And promisseth that when hee should  
 returne he will handle matters *in com-*  
*mon*, both such as were past while hee  
 was absent, and also such as were to  
 come after his returne. Yea and ther-  
 fore in an other place he saith: "*Præ-*  
*iudicare ego, & solum mihi rem communem*  
*condicare non audeo*. I dare not praiudge, and  
 take to my selfe alone common matters. Adde  
 vnto this that he saith also, *† Apud nos*  
*quoque, & ferè per Provincias Universas re-*  
*atur*: This custome and practise is ob-  
 served

¶ 3.16.

¶ 3.18.

¶ 3.19.

¶ 3.19.

¶ 3.41.

*the peoples consent.* 39  
served with vs at Carthage, & almost through  
out all Provinces.

Chap. 9.

By all which it is manifest that D.  
Bilfon vainly answereth, that *Cyprian*  
did yeeld to the people their free cō-  
sent in the Church-governement out  
of *a private moderation*, and but of his  
owne free will. Nay, he saith (as wee  
heard) that he durst not do otherwise,  
and that he observed it out of religi-  
on; and that this power of the people  
cometh from Divine authoritie. Yea  
doubtles, such a generall and perpet-  
uall custome, even from the Apostles  
times, and appearing in the Apostles  
practise also (as the New Testament  
sheweth) can not be in *Cyprian* a private  
moderation only, but even an vn-  
changeable law. Neither is that anie  
truer where hee saith, that "*Cyprian*  
*him selfe was the first, that cashiered his owne*  
*confession, † and brake that custome.* Hee  
brake it not: Hee did not cashier his  
owne confession. Though that is a  
thing not impossible. *Cyprian* is not so  
perfit, but hee might thus faile tho-  
rough affection to him selfe: and yet  
his former testimonies of the peoples  
right and power afore said may be (as  
they are) most true. But as I said, *Cy-  
pri* never brake this his own & others  
custome. Verily as touching the sub-  
stance

" D. Bile.  
perpet gover.  
pag. 171. 174.

" Pag. 178.

† Pag. 180.

Chap. 5.

Epist. 4. 5.

4. 3.

3. 22.

4. 20.

60 Church government With  
state of the matter he never brake it.  
What instances hath hee againit vs?  
Saith he, *Cyprian* without the people  
made \* *Celerinus*, † *Aurelius*, and \* *Satu-*  
*rus* Readers: and *Optatus* a Subdeacon.  
What of this? None of these come in-  
to our question. Wee have no care of  
making Readers and Subdeacons. But  
without the people he made \* *Numidi-*  
*cus* a Presbyter. The place sheweth no  
such matter; nor yet that he was made  
Presbyter then. But rather being ab-  
sent hee sheweth the Presbyters and  
people at *Carthage*, that *Numidicus* was  
to be made a Presbyter. Saying in the  
future tence, *Et promovebitur quidem dum*  
*tempus permiserit, ad ampliores locum religi-*  
*onis sue, cum in presentia, protegente Domino,*  
*venerimus*. He shalbe promoted, when wee  
shall come in presence among you. So that he  
saith not, that hee alone had nowe  
made him a Presbyter. Beside, it is  
most manifest in all these places that  
*Cyprian* shewed a speciall care to have  
the peoples liking and free consent to  
all which hee did: and that in his ab-  
sence hee would attempt not anie  
thing, but that which he presumed &  
was sure of that their liking was to  
it as much as his own. So that he maketh  
it apparant even heere, that hee  
would do none of these things a-  
gainst

gainst their wills. Which is all that we seeke also in our assertiō, as touching the substance of it, as before we have often shewed. Last of all, hee saith of *Numidicus*, that he was to bee a Presbyter *ignatione Divina*, by Gods speciall Divine will: and that *Celerinus*, and *Anicetus* had their places so likewise. But we speake of no such extraordinarie & Divine calling. This also toucheth not our question. We holde the peoples right of giving consent to be only for the ordinarie callings in the Ministerie. D. *Bilfen* further vrgeth that *Cyprian* receaved some into the Church "without the peoples consent: yea when the people withstood it, because hee saith in one place, † *Vix plebs persuadeo, immo extorqueo*, I scarce persuade the people, or rather I wring it from them. &c. And *obstante plebe & contradicente*, I receaved thō the people striving against it, & gainsaying it. I answer, Seeing hee saith, I scarce persuade the people, therefore they were persuaded & did cōsent to his minde. Indeed he sheweth that this matter was hardly gotten at their handes, yea awhile they spake against it: but they were persuaded at last, and so in conclusion they agreed to do as he thought good. Thus hee did not this thing plainly and simply without the peoples

" Pag. 172.

Epist. 1. 3.



62 Church government with  
ples consent, or against their wills simply: but with their consent & agreement, so as I said. Whereby it appeareth how frivolous exceptions are taken against *Cyprians* concurrence and correspondence with vs in this cause: whose most cleere, and vnanfwerable, and frequent speaking on our part heerein, we have seene before.

Now only one place more I will note in him describing fully his ordinarie practise in Church government, and may bee a singular example and patterne for vs. *Epist. 3. 11.* shewing how he receaved againe certaine penitents who had schismed from the Church. He saith thereof first; "*Omni actu ad me perlato placuit contrahi Presbyterium.*" Every act of their repētace being brought vnto me, I thought good to call together the Presbyterie or Eldership. Whether heere were any Lay Elders in this Presbyterie, or whether all were ordinarie Ministers of the Word and Sacramentes, it is nothing materiall. Though *D. Bilson* and *D. Downname* do make all their sturre about this question, yet as I said (even in the entrance of this Treatise) it is nothing to the substance of the controversie betweene vs. but it is impertinent & from

\* 3. 11. :

\* pag. 11, 12.  
13.

*the peoples consent.*

63 Chap. 5.

from the maine purpose altogether.  
To passe this therefore : Secondly Cy-  
prius in this place addeth, *Hic ita gestis in*  
*Presbyterium venerunt, &c.* Then the pe-  
nitentes came into the Eldership, earnestly  
praying that the things they had committed  
might be forgotten, &c. Thirdly, *Quod e-*  
*rat consequens, omnis hoc actus populo fuerat*  
*insinuandus.* It remayned, that all this action  
was to be signified to the people. *Magnus fra-*  
*ternitatis concursus factus est.* There was a  
great Meeting of the brethren. *Vna vox erat*  
*omnium. Maximum Presbyterum locum su-*  
*um agnoscere iussimus. Ceteros cum ingenti po-*  
*pulo suffragio recepimus.* There was one voyce  
of vs all. We willed Maximus the Presbyter  
to know his place. The rest we receaved with  
a great voycegiving of the people allowing it.  
Heere we see what place and order &  
consent the people vnder Cyprian had  
in the ordinarie Church governemēt.  
Certainly it is a plaine example, and  
right worthie to bee followed of vs.  
And so much concerning Cyprian is  
sufficient,

A while after this time, at Antioch  
the neighbour Bishops comming to-  
gether, do acknowledge that even  
the Churches thereabouts cōcurred and  
ioyned with them in the act of Ex-  
communicating & deposing Paul the  
Bishop there, and in ordayning Dem-

Antioch.

Anno 273.

1110

Chap. 5.

• Euseb. 7.  
240

## 64 Church government wish

mus in his roome. This they signifie the title of their " Epistle which they all together do write about this matter. Now questionles among these Churches, the Church (that is, the people) of *Antioch* it selfe were the principall in this action. For they were the proper Body of which that wicked Bishop was the proper Ministerial Head: also there the Meeting about his deposing, was helde; & they were they which were speciallie grieved with him, who yet for feare of his pride and tyrannie durst not themselves alone accuse him, as it is there signified. The point is, we see heere at *Antioch* the Churches (that is, the peoples) concurrence and consent with other Bishops and Teachers neare adioyning, in the Excommunication & Deposition of one, and in Ordayning to them selves another Bishop.

Concil. Ni-  
cen.

Anno. 330.

• Socrat. 1. 6.  
Theodoret.  
8. 9.

After this againe the Council of *Nice* decreed, that the people should chose their Minister, as appeareth where they say, If any Church Minister dye, let one of the Church succede in his place, so that he seeme fit, " and be chosen of the people, and the Bishop consent, and confirme the peoples election. This order was written by this Council, namely to the *Alexandrian* Churches, because

at particular occasion, but it served  
as a rule generally for all places as the  
Council was generall. Which doth  
plainly appeare by that which after-  
ward the Council of *Constantinople* did  
in "observing this *Nicean* ordinance as  
an order belonging to them.

" Theodoret.  
3.9.

† Concil. Car-  
tha. 4 Can 23  
An. 410. 420.

About the yeare 420. the fourth  
Council of *Carthage* decreed thus: *† Episcopus sine Concilio Clericorum suorum Cle-*  
*mentiam ordinet, ita ut Civium assensum, &*  
*consentum, & testimonium quarat.* Let  
a Bishop ordayne any Clergie-man with-  
out an assemblie of his Clergie: so that let him  
have the peoples consent, and connivence, and  
testimonie. This Canon will have Mi-  
nisters made in no wise without the  
peoples consent, contentment, & te-  
stimonie of their worthines. Heere *D.*  
*Domnus* with little shew, but with  
great fallhood turneth this word *Es-*  
*sensus* into *Or*: saying assent, or connivence,  
where he should say assent and cōnivence,  
as before I brieflie touched. Where-  
by he would make the Council seeme  
to meane that either of these was suf-  
ficient in the making of Ministers, &  
that their assent was not simply neces-  
sarie: but if they did connive or hold  
their peace, the Council was content  
and required no more. But both the  
present wordes, and all circumstances  
of these times do plainly declare that  
the

" Pag 24. 25.



Chap. 2.

6<sup>th</sup> Instit. 4. 4.  
10.

Council. Con-  
stantinop.  
An. 682.

6<sup>th</sup> Instit. 4. 4.  
11.

66 Church government with  
the Council heere requireth in ma-  
king Ministers, the peoples expresse  
consent, and testimonie also of their  
worthines, as before I noted. Of these  
times Calvin saith thus: "*Cum parochi  
novi Presbyters destinabantur, tunc loci mul-  
titudinem nominatim consentire oportuit.*  
When new Presbyters were appointed to the  
parishes, then the people of the place must con-  
sent expressly.

This, with the rest of the Councils  
of *Carthage*, was confirmed in the gene-  
rall Council of *Constantinople* holden in  
*Trullo* about the yeare of Christ 682.  
Wherefore so long, & longer also we  
may well thinke, particular Congre-  
gations kept their spirituall right and  
power in this behalfe. Which Calvin  
saith was such, that though the Go-  
vernors sometimes did of them selves  
first chose, and then brought the mat-  
ter to the people, yet "they (the peo-  
ple) were not bound to those foreiudgements.  
And when the Church was deprived  
of this her right, it is by him called  
*Impia Ecclesia spoliatio, quoties alicui populo  
ingeritur Episcopus quem non petierit, aut sal-  
tem liberâ voce approbavit.* It is an vngodly  
robbing of the Church so often as a Pastor is  
put upon any people whom they have not de-  
sired, or at least approved by free voyce.  
I grant by this time many great pre-  
parations were made to bring in that  
Antichristian apostasie and tyrannie,  
which

which afterward followed and over-  
flowed every where. Howbeit yet  
thus long the Churches even by pu-  
blike lawes retayned their life: at least  
wise that iniurie and violence & spi-  
rituall robbery & tyranny which af-  
terward prevayled against them, as  
yet was not generall.

It is to no purpose heere to inquire  
whē or by whom this wrong first en-  
tered; I meane, this withholding frō  
the people of God their free consent  
in spirituall governement. It is suffi-  
cient that we see this their freedome  
to be Apostolicall: also to bee taught  
and observed in the Christian Chur-  
ches next succeeding the Apostles, yea  
even till after the time that Anti-  
christ began the desolation of abho-  
mination, which since hath ben eve-  
ry-where set vp, & with strong hand  
maintayned. Also, that wee see the  
most vndoubted instruments of God  
in these later times so cleerely to a-  
vouch this most singular meanes of  
overthrowing Antichrist, and so ear-  
nestly to defend it, as they do, viz. as  
if without it there were neither any  
way to repell him at first, nor securi-  
tie afterward for vs to stand long a-  
gainst his vncessant indeavours, la-  
bouring still to retorne and tyrannise  
over our soules againe.

This, I say, is sufficient for our present purpose at this time and in this place. Which also being well considered, can not but cause every honest man to mourne and sigh before the Lord, beholding this foundation of pietie and godly life to be so despised, yea so maligned, and resisted, as by many it is now amōg our selves, where the Gospell is, and hath ben enter-tayned (thankes be to God) these many yeares. Frō which most iust cause of griefe it proceedeth also necessarily that we cannot but opē our mouthes (as we do) to beare witnes in the behalfe of this cause of Christ, being also the only true and assured meanes which doeth most nearely concerne vs (as we wel vnderstand) in the matter of the salvation of our soules. And so much touching this point.

Only this moreover for a Conclusion I desire may be heere noted, the ground whereof I take out of our adversaries. Namely, *Whatsoever the whole Church militant ever since the Apostles, hath held, and was not instituted by Councils but hath ben alwayes retayned, that is most rightly believed to be delivered by the Apostles.*

*The whole Church Militant ever since the Apostles hath held the peoples consent in their owne Church government, & it was not in-*  
*firm*

stituted by Councils, but it hath ben always, retained.

Therefore the peoples consent in their owne Church government is most rightly believed to bee delivered and ordained by the Apostles.

The first Proposition is our adversaries. "D. Bilson and † D. Downname do much magnifie it out of † *Austin*. And we acknowledge it to bee true. The Assumption is proved heere before in this 5. Chapter so fully and plentifully as any thing can be by Humane records and testimonies. For wee have none extant better thẽ these, At least by these it is proved so fully as our adversaries do intend in the Proposition. Wherefore the Conclusion is most certain and cleere against them, viz. that the peoples consent in their owne Church government is an institution and ordinance of the Apostles. Whence also consequently it will follow, that those textes of Scripture vsually alleadged for prooffe of the same, and which I have to that purpose handled in my 3. and 9. Argumentes of the *Disme* beginning and institution of Christes Visible and Ministeriall Church, do well shew and testifie to vs so much.

"perpetu-  
vern. pag.  
358.  
† Serm pag.  
56. 57.  
Defen. 4

mentioned  
also pag. 76



CHAP. VI.

*Our very Adversaries do acknowledge with vs the truth of this doctrine, sometimes in plaine termes, and sometimes to the same full effect; specially when they deale against the Papistes.*

**T**HE force and evidence of this truth, (viz. touching the peoples right for their free consent in Church government) is such, that also our very Adversaries sometimes in plaine termes, sometimes to the same full effect do acknowledge it. Among many, I will content my selfe with two for the present, viz. D. Bilson, and D. Downname. The first of these in his Answer to the Apologie of the Seminarie Priests and Iesuits writeth thus: "*We have the words and warrant of the H. Ghost for that which we say, &c.*" viz. That the people can and ought to discern and trie the doctrine and spirits of the Teachers, & so to chose and refuse the as they by the word should see good. Thus saith hee. And what can be spoken by any of our selves more plainly, and more fully to our purpose? If the people can and ought to chose their Teachers, and to refuse whom they finde worthy to be refused, then why are they not allow-

cc D. Bils. a-  
gainst the Se-  
minar. part. 2  
353. 356.

ed so to do in England? If the wordes  
and warrant of the holy Ghost be for  
it, then who may impeach it? Who  
may resist it? What are they that re-  
vile and persecute this way? Hee ad-  
deth heere in this place that the peo-  
ple "have skill and leave to discerne both,  
viz. to discerne the Teachers & their  
doctrine. Where also hee discourseth  
much vpon this right of the people as  
being Christes ordinace, and presseth  
it against the Papistes. Yea, in another  
booke where he pleadeth to the con-  
trarie purpose against vs, yet hee wri-  
teth thus: \* The Apostles left Elections in-  
differently to the people and Clergie of Ieru-  
salem. The people had as much right to chose  
their Pastor as the Clergie that had more skill  
to iudge. "Well, may the peoples interest  
stand vpon the grounds of Reason & Nature,  
and be derived from the rules of Christian e-  
quitie. \* The late Bishops of Rome have not  
ceased cursing and fighting, till excluding  
both Prince and people they reduced the Elec-  
tion wholly to the Clergie. But hee telleth  
them, that by their leave, (applying  
heerevnto the wordes of Christ Mat.  
19. 9.) it was not so from the beginning.

Againe hee saith, † I a knowledge each  
Church and people stand free by Gods law to  
admit, maintaine, and obey no man as their  
Pastor without their liking. Where in deed  
he addeth to the contrarie, vnles by  
law, custome, or consent they restraine them-  
selves.

" Pag. 335

Perpet Gov.  
Pag. 300.

" Pag. 339

\* Pag. 339.

† Pag. 330.

Chap. 6.

¶ Pag. 321.

¶ Pag. 19.

¶ Pag. 111.

¶ Pag. 82.

72 *Church government with*  
selves. But this he him selfe els- where  
answereth roundly; "What authoritie  
had others after the Apostles deatches, to charge  
the Apostolike government? And that  
it was not so from the begining (which  
before he answered) is a full confuta-  
tion also of this exception. As also  
where he calleth Mens ordinances in  
Church government † Corruptions of  
times, inventions of Men, and a transgressing  
of the Commandement of God for the tradi-  
tions of men. And where he calleth such  
ordinances "intrusion, and presumption.

As for that he saith elsewhere in this  
booke, † the Multitude (hee meaneth  
the Christian people) neither could nor  
can iudge of the giftes and abilities of Pastors  
no more then blind men of colours. This  
sheweth plainly his variable minde &  
contradiction to him selfe. As for the  
matter, it is spoken meerely out of  
an humour, and partialitie against vs,  
and that his Lordship in spirituall  
things over Christes people might be  
stablished. But before against the  
maine adversaries of the Gospell (the  
Papistes) he taught the truth, as the  
Scripture there alleaged doth shew:  
but heere in this last place he turneth  
about, & ioyneth with them, rather  
then he would seeme to consent with  
vs. Nevertheles his former most  
cleere and syncere testimonie on our  
behalfe

shalfe can not be blotted out.

Againe in the same booke speaking of Bishops, in plaine termes thus hee saith, "*They haue no power to impose a Law on any Church against their willes, nor to force them to yeeld him obedience or maintenance against their liking.* If this were ingenuously acknowledged and professed, & practised likewise religiously, we should desire no more for the substance of the matter, as it hath ben often saide. Our agreement togeather touchinge Church-governemr, would soone appeare. But he, when he listeth, will tell vs that *Timothie and Titus* (whom hee esteemeth Bishops) had power to make Presbyters to Churches (and the Apostles also) "*without the people, or their consent.*"

" pag. 340.

" pag. 88.

Wherefore what to reckon of his sayings and speeches, we know not. Only his foresaid agreement with vs in wordes, is manifest.

Next to him wee will consider of Doctor *Downe*. He in a certain place (though it seemeth full sore against his will, yet through the force of the truth being compelled) acknowledged and yeeldeth vnto vs, that <sup>†</sup> the power of ordination and iurisdiction by right is seated in the whole Church or Congregation in case of necessitie: wherein both the succession of their owne Clergie fayling and the helpe of others wanting, the right is devolved

† D. Downe.  
Def. 4. 99.



to the whole body of the Church. In which words I desire all men to observe how this *Doftr* graunteth vs the cause in full effect, and agreeth wholly to our purpose. For that which heere heere faith, and which necessarilie followeth from these wordes, is all that we desire. Wherefore I pray the Christian Reader to marke well these seaven Consequentes which follow frō these wordes of D. *Downe*, and cannot be denied by any honest and true-hearted Christian. First, in that he holdeth that the power of ordination and iurisdiction by right is seated in the particular Congregation in case of necessitie, it is certain therefore that he must hold that this right and power is seated in the whole particular Congregation by Christ, and by the ordinance of God. For no person or persons can at any time nor in any respect have such power by Mans ordinance. It can not bee either Naturally or Civilly given or received. Wherefore in whom soever that power is seated, & at what time soever, doubtles, it is in them Supernaturally: God by his speciall grace giveth it, and Christ by his holy ordinance seateth it in them. Yea though it bee in any case of necessitie whatsoever. For thus it is written: "*A man can receive*

*nothing, except it be given him from heaven.* That is, No dignitie, no authoritie, no power

power in the Church can be, but from God. And it is spoken absolutely touching all times, places, and persons, without any limitation. The like proofe is that also in another text, viz. *He man taketh this honour to him selfe but he that is called of God as Aaron was.* But I wil presse this no further. For I suppose every Christian advised will acknowledge it, and I have shewed it at large in a speciall treatise for the purpose, viz. *The Divine beginning and Institution of Christes true visible, & Ministeriall Church.* Secondly, If Christ him selfe have seated the power of Ordination and Iurisdiction in the whole Cōgregation at any time, then it is certain that so much is contained some-where in the New Testament. This is no Vnwritten Tradition, neither can be by any meanes, if Christ him selfe be the Author heereof, as before we have seene that he is. Thirdly, This being containd in the New Testament, viz. that Christ him selfe hath seated the power of ordination & iurisdiction in the whole body of a particular Cōgregation in the case of necessitie, it is certain then that it is contained in those speciall places which (after many other worthy Divines) I have to this purpose

† Hebr. 9.

2.

3.

cited and alleaged in the third and Arguments of my forenamed Treatise of the *Divine beginning and institution of Christs true visible, & Ministerial Church.* For there can bee no other instance shewed, at least, none can bee shewed of any other tenor then those are. Which speciall places are these: Math. 18.17. and 1. Cor. 5. 13. & 2. Thes. 2. 14. and 2. Co. 2. 8. Also Act. 14. 23. Act. 6. 3. 5. 6. Act. 1. 23. 26. and Act. 15. 22. 25. 28. as it appeareth in the foresaid Arguments of the said Treatise. Fourthly, these places of Christes Testament shewing that Christ hath seated the power of ordination and iurisdiction in the whole particular Cōgregation, thē it must needs be that these shew the said whole Congregation to have that power and right not in the case of necessitie only, but even alwayes at all seasons. This likewise cannot be denied. For in these speciall places there is no restraint of this power and right in the Congregation, no abridging thereof, no tying it to the case of necessitie only: but they shew it to be in the people from God indefinitely and without limitation. Neither is it otherwise to be found in Christes Testament any where els. Wherefore by no meanes may men restraine that which God hath given inde-

Indefinitely: Nor take that away from his people at any time, which he hath given them simply. What is proud flesh and bloud to inhibit or lessen Christs vnlimited free graunt & gracious gift to his Church? Or how can our soules rest assured, whē we yeeld to such presumption of men? Whereupon wee may see that this restraining clause of our *Doftr* heere added, that this acknowledgement of his is *not true of any particular Congregation but in case of necessitie*, is both a false and absurd addition. False, as beeing contrary to the generalitie of those speciall places of Christes Testament above mentioned: absurd, as implying by necessary consequence a contradiction to himselfe in one & the same sentence. For this present acknowledgement (such as it is) implyeth the contrary to this limitation by necessarie consequence, as before in this fourth point I have shewed. Fifthly, this power of Ordination and Iurisdiction being by Christ seated in the whole Congregation, and that alwayes, surely then it must needs be in them only. And so I vnderstand in another place "where I say that this power is cōvertible with the Cōgregation. I affirme therefore that this power indeed is onely in the whole Congregation. Although D.

D. 17.

" 2. Cor. 2.

24.

S.

" Declam.

Pag. 9. 15.



D. Downname hath skill to go two wayes to Heaven ( for the true Church-governemēt is the way to heavē) yet our good, holy, and wise God approoveth but one way; as where he saith: *“This is the way, walke ye in it. Turne not therefrom, neither to the right hande, nor to the left. And where Christ saith, \* I am the way, the truth, and the life. He alloweth simply but one way, even that which is his owne ordinance, and none other. Via via, una Veritas. One way, one truth. Also, Veritas simplex, error autem multiplex. Truth is but one, Error is manifold. Wherefore it can not be, but the power of Ordination and Iurisdiction being by Christ seated in the whole Congregation, it is also only in them.*

• 1/4. 30. 21

• Job. 14. 6.

• 1. Tim. 5.

22.

• Tit. 1. 5.

Heere the adversaries thinke they have a great advantage against vs. They say, it appeareth in the Scripture that *“Timothie and Titus* had power of Ordination and iurisdiction. Therefore only the Cōgregations had not that power.

Now the Cō-  
gregation on-  
ly had power.

I answer; This consequence is vterly false: it followeth not at all. For *Timothie & Titus* had the power of Ordination and iurisdiction with the Congregations, not without them. Being partes of them and being present in them for the time; not being personally out of them, or absent from them

them: So as the L. Bishops do exercise  
 their power in *England*. Again, as *Paul*  
 saith to the *Corinthians*, that "he was not  
 a Lord over their faith, but a helper to them  
 for their joy: So these, viz. *Timoshis* and  
*Titus* in the Congregations were not  
 Lords but they were Helpers to them  
 in the managing of these affaires.  
 They did not alone without the Con-  
 gregations concurrence what them-  
 selves listed: but they ordered & gui-  
 ded the Congregations in this their  
 minies as Directors, and chiefe Coun-  
 sellors, and as the most worthie to bee  
 Actors thereof for them. And the  
 like was the power of the Apostles al-  
 so towards the Congregations. It was  
 such (I say) and none other. Indeed in  
 their Doctrine and teaching they by  
 themselves alone instructed them, &  
 sometime commaunded them in the  
 name of Christ: but in outward go-  
 vernement they did not any thing al-  
 one, or Lordly, that is, without the  
 Congregations free consent. Where-  
 fore much rather the power of all or-  
 dinarie true Bishops and Pastors is  
 such, and no greater. They have po-  
 wer of Ordination and iurisdiction,  
 but yet evermore with the Congre-  
 gations presence and free consent, as  
 their instruments doing their actes in  
 the Churches name, and by their au-  
 thoritie

" 2 Cor 2.

24.

thoritie; not in their owne name, ne  
solely as Lords. So it remayneth evi-  
dent, that Bishops primitively, yea &  
*Timothie* and *Titus*, and the Apostle  
themselves had power of ordinarie  
Church government: and yet the  
Congregations only had this power.  
Because they evermore were partes  
of the Congregations in them, when  
they had and vsed their power. Six-  
ly, it followeth also necessarily from  
hence that the power of Ordination  
and iurisdiction is in the body of the  
Congregation Substantially, Essenti-  
ally, and Fundamentally after Christ;  
and the Congregation may bee truly  
said in such respect, to do & performe  
those actions: the Bishops and Guides  
do these actions Instrumentally and  
Ministerially, and no otherwise then  
in the Congregations name, and by  
their authoritie, as is before noted.  
Whence it is that Doct. *Downname* heere  
saith truly, *the succession of their owne*  
*Clergie sayling, and the helpe of others wan-*  
*ting the right is deuolued to the whole body of*  
*the Church.* If the Doctor will reply &  
say, that this power and right is not  
essentially in the whole Congregation  
alwayes nor at all times, but some-  
times only, that is, in the case of ne-  
cessitie aforesaid. I answer, then the  
D. folly, and want of true reason will  
be

be manifest to all men. For what so-  
ever is essentiall to any thing at some-  
time, is essentiall to the same alwayes  
and evermore. That which is essenti-  
all once, is essentiall still. So that if  
the Congregations power & right to  
consent in making of Ministers & in  
Censures be essentiall at sometime (as  
he acknowledgeth it is) then certainly  
it is essentiall therein at all times and  
evermore. The truth heereof can ne-  
ver be denied. And hence it is that  
*Luther* saith, If *Titus* would not, the  
Congregation might ordaine Mini-  
sters to them selves. And of Excom-  
munication *Zuinglius* saith, "*Non quod  
Episcopus hoc facere debeat, quisque hoc  
potest, si Episcopus fuerit negligens.*" Any man  
may do this, if the Bishop be negligent. Hee  
meaneth any Man appointed by the  
Church may do it. In which respect  
also that sentēce of *Epiphanius* that † Bi-  
shops can beget Fathers to the Church, but  
Presbyters can not, is to be refused as vni-  
true and erroneous. For before wee  
have seene that only the Cōgregation  
doth beget Fathers (that is, maketh  
Ministers) essentially, the Bishop doth  
but instrumentally and Ministeri-  
ally. And so a Presbyter may do it as  
well as he whom they name a Bishop:  
yea any other also may do it (as *Luther*  
and *Zuinglius* before affirme) when the  
Church

*Luth. de Mi-  
nistr Eccles.  
institut prope  
finem.  
"Artic. 38.*

† *Epiph. hære-  
75.*



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¶ Hares. 75.

7.

## §2 Church government with

Church imployeth them to that use.  
Our two *Doctors* before cited (even as  
the Papistes also do) hold strongly  
with those wordes of "*Eusebii*, to  
the great prejudice of the Gospel. But  
their bare opinions, & names are no-  
thing to our cleere and certain reason  
for the contrarie before set downe.  
Neither are the bare opinions and na-  
ked names of any other men whose-  
ever, any better worth. Seventhly &  
last of all, hence it foloweth (so, that it  
can not bee denyed) that seeing the  
whole Cōgregation doth alwayes give  
the Calling of ordinary Ministers es-  
sentially, therefore the whole Congre-  
gation ought alwayes of necessitie to  
give their free consent to their Mini-  
ster, at least so farre forth that none  
bee imposed on them whether they  
will or no. The like also is to bee said  
of their power in iurisdiction. And  
these pointes wee must imagine that  
they are acknowledged and held by  
*D. Downname*, or surely that hee ought  
to acknowledge them all; seeing by  
force of true reason they al do follow  
from those his wordes which he affirme-  
meth & holdeth, as before I have de-  
clared. Now this is all that wee pro-  
fesse touching the peoples right to  
Church government. For we denie  
not but in the ordinarie, & peaceable  
and

*the peoples consent.*

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and right state of the Church when all things are carried well, the chief direction & sway of the whole government belongeth to the Bishop or Pastor; the people being on their part to hearken to their Teacher & to follow their Guide obediently & dutifully. Their power to iudge and to provide otherwise for themselves being, whē they see their Guides to faile. Which seeing it is his minde also, set downe in his owne words before rehearsed, I have truly affirmed that touching our present cause even this our Doct<sup>r</sup> agreeth with vs sometime in all effect, & by good consequence of reason from his expresse wordes. Though at other times he do, as some report Cicero said to Salust, "*Aliud flans, aliud fideus de repub. sentis.*" Of the commonwealth thou thinkest one thing standing, another sitting. Of Christes Visible Church and the government thereof, verily our Doct<sup>r</sup> doth likewise.

D. Down. Doct<sup>r</sup>  
1. 41.

"Orat. de  
Cicero. in  
Salust.

F A CHAP.

*Consequences of greatest importance following upon the peoples free consent in their Church government & inconveniences in Religion not sufferable following from the contrary.*

**A**fter the forerehearsed Witness for this Doctrine, we wil now shewe certain cleere and necessarie Consequences which follow from the same: also some true and great Inconveniences (to faith, and godly life, and to Civill authoritie) such as are not to be tolerated, which yet cannot be avoyded where men professing to be Christians, imbrace not this point. Of all fortes I wil heere observe eight great and waightie *Consequentes* heere-upon.

*1. Consequent*

First this being received as the Ordinance of Christ and the practise of the Apostles, that *the Church government ought to be alwayes with the peoples free consent*, it followeth that every Church is only "one ordinarie Congregation and not any proper Diocesan or Provinciall Church, or larger. Vnderstanding alwayes the peoples free consent to be orderly, & conveniently taken and

As is also shewed in the Declaration pag. 12. 13. 14. 15.

and practised, so as Christ intendeth  
that every thing should bee done in  
his Church. For where the peoples  
free consent is orderly and conveni-  
ently practised alwayes in the Church  
governement, there the Body of the  
Church can not be so large as a Dio-  
cese, much lesse as a Province or Na-  
tion, and least of all so large as a Vni-  
versall Church. Seeing all this people  
can not possibly by any meanes give  
their free consent in the ordinarie  
Church-governement (neither can  
any person take it of all them) iustly,  
orderly, and conveniently. This (to  
say the truth) is not possible. For in  
such a state when onely some maine  
partes of the Churchgovernement are  
extended, it will bee alwayes with  
much defect, and also with great di-  
sturbance, and tumult oftentimes. I  
say, where it is extended so largely, &  
so wide, & with concurrence of such  
multitudes of people.

This is true, first in very reason: and  
withall often experience hath shewed  
it in former times vnder most Chri-  
stian & carefull Princes after the Na-  
tion Councils; as at *Alexandria*, at *Anti-*  
*och*, at *Rome*, at *Constantinople*, and in in-  
finite places mo, a great part whereof  
the Stories doe record. In which  
Church actions, though done with to

“ *Euseb.*  
*Socrat.*  
*Zozomen.*  
*Theodoret.*  
*Evagristus.*



inconvenient libertie of the people, yet the greatest part of the people who the effect of those businesies reached vnto were absent, and so wanted their right; & those which were present were full of confusion, and tumult: neither could it be otherwise. But God is the God of equitie, of order, and of peace. Wherefore this disorder can nor be fit for Gods Church. And so neither can a Diocesan circuit, or larger; in which this disorder will arise necessarilie, if all that people together have their free consent in their Church-governement. Which the whole people of every Church alwayes ought to have by Christes and the Apostles ordinace, as "before we have seene.

Reas. for re-  
form. p. 26. 27

pag. 19. &  
chap. 3. 4. 5.

Nay, to come nearer. No proper and perfect Diocesan Church, or larger, ever did or doth admit the peoples free consent in their ordinarie governement. Univerfally and alwayes it is so: & indeed it can not be otherwise. For where each ordinarie Congregation hath their free consent in their ordinarie governement, there certainly each Congregation is an intire and independent Body politike Spirituall, and is indued with power in it selfe immediatly vnder Christ. And so every of them are true & pro-

per Churches. So that these Congregations admit not (where they are) any proper Diocesan Church, or larger; neither doth the proper Diocesan Church (or larger) admit intire and independent ordinary Cōgregations, Which (as I said) have their free consent in their ordinary governement. They are indeed ἀνύστα such as<sup>cc</sup> cannot stand together possibly. And therefore it is likewise, that which heretofore I have affirmed (and so do still) in the Newe Testament there is not any Diocesan Church, or larger, to be found. Which point though I have in my Declaration proved it by this and 6. other reasons, yet I will heere draw it into this Syllogisme againe.

<sup>cc</sup> Reas. for the form pag. 23. 25.

† Ibid pag. 2.

*No Church holding the peoples free consent in their ordinary governement with iust and decent order, is Diocesan or larger.*

*Every Visible Church in the New Testament holdeth the peoples free consent in their ordinary governement with iust and decent order.*

*Therefore No Visible Church in the New Testament is Diocesan or larger.*

The first proposition is manifest of it selfe, and I have shewed it more fully before. The Assumption, or 2. proposition is at large proved & confirmed in those places which are noted in the margin before, viz. pag. 19. and are mentioned againe particular-

<sup>cc</sup> Pag. 24. 29. 26. &c.

ly pag. 76. To which purpose also the whole 3. 4. & 5. chap. do helpe. Where I am to adde moreover, that this Conclusion is true, not only in the New Testament, but also in the ages following a long while after. That is, no such Diocesan churches were found till 420. yeres after Christ, yea til 680. and more, were past. Which I shewed before in the end of the first Chap. as also I touched it in my *Declaration* pag. 24. 25.

But let it be remembred, that heere I speake precisely of *proper Diocesan Churches*, and larger. There is therefore necessarily a distinction to be made of Diocesan Churches. There are proper Diocesan Churches, and larger; & there are improper. The proper Diocesan Church, and larger, is where the people have no power freely to consent in the affaires of their ordinarie Church government. The improper Diocesan Church, and larger, is where although there be a kinde of Diocesan, or larger Consociation of many ordinarie Cōgrégations in Spirituall government vnder one generall Presidencie or Superioritie, yet the ordinarie Congregations have their free consent, at least they have nothing by their Spirituall Governors imposed on them, against their will.

will. Which kinde of Dioces. church, being duly ordered, wee do not gain-say. There are hereof also two kinds. The one is "Apostolicall, viz. where many ordinat<sup>e</sup> Congregations consociating together in their spirituall government, have a Diocesan (or larger) Synod, or Presbyterie over them for their better direction. Such the forraigne reformed Churches at this day do enjoy. The other kinde is, where many ordinary Congregations so consociating together, have one person (a constant President during life) over them, whom men after the Apostles called a Diocesan Bishop (& some a Metropolitan) and such like other names. Albeit of these there were (without question) divers kindes and sortes, some exercising greater power and authoritie, some lesse: that is, the ancients had lesse, the later for the most part alwayes had their power greater and greater. For of these *some* faith most truly, both that their *Mauritie* over the Presbyters of Congregations was by Humane ordinace, and also that it came in & grew greater *populatum* by litle and litle; that is, by degrees. Albeit, I say, therefore that these Diocesan Bishops were of divers kindes & sortes, yet the first of them neither were in the Apostles times,

" *Ad. 15.**2. 3. 6. 7.*Ad Evagr. &  
in Tit. 1.



90 Church government with  
neither were they immediatly after  
the Apostles.

2<sup>o</sup> Euseb. 2.  
15.

¶ D. Downe.  
Def. 2. 134.  
§ 1. 137. & 3.  
15. 16.

2<sup>o</sup> Def pag. 17  
137.

Contrariwise D. Downe affirmeth  
that Marke the Evangelist ordained in  
*Alexandria* a Diocesan church cōsisting  
of many ordinarie Congregations.  
Which he thinketh to prove by some  
words of *Eusebius*, who saith Marke first  
constituted churches in *ἡν ἡμεῖς ἀλεξανδρίαν*  
in *Alexandria* it selfe, as he falsly transla-  
teth it. I say, this he falsly translateth  
(as *Doct. Dove* also did before him)  
wherevpon the whole ground of their  
error doth rest. Which their falsifica-  
tiō I shall (by Gods helpe) shew plain-  
ly out of *Eusebius* him self, even in this  
very place. The preposition *ἐν* doth  
not heere signifie in a place, as they vn-  
truly imagine; but it signifyeth to a  
place, and so it ought to be translated.  
In Latin we should say, *ad Alexandriam*  
*ipsam*, or *Usque ad*, that is, to *Alexandria*,  
or vnto *Alexandria* it selfe. This is *Eusebi-  
us* true meaning: For he would shew  
that Marke was the first that constitu-  
ted Churches in the country of *Egypt*,  
and withall that hee did so even vnto  
the chiefe City thereof, viz. *Alexan-  
dria*. And this is all that hee meaneth  
heere. Twice in this very place be-  
sides *Eusebius* vseth *ἐν* in this same  
construction and sense. Both imme-  
diatly before the wordes in question,  
and

and immediatly after . Before, thus;  
*ἐν τῇ Αἰγύπτῳ* to Egypt. or vnto Egypt.  
 After, thus: *ἐν Ρώμῃ* to Rome, or vnto  
 Rome, not in Rome, nor in Egypt. Where-  
 fore so *ἐν* signifyeth likewise in this  
 place which we have in hand, seing it  
 runneth in one cōtext together with  
 the former, and is all one manner of  
 phrasis. Besides, *Eusebius* straight after  
 alleaging *Philo* concerning this same  
 people whom *Marke* converted, saith  
 that he spake *ἐν τῶν κατὰ χώραν ἐκκλησιῶν*  
 of the Churches about in the Countrey, and  
*ἐν τῇ ἀλεξανδρείᾳ* about Alexandria,  
 not in Alexandria. Last of all, *Eusebius* vt-  
 tereth this (as he doth the next fore-  
 going clause likewise) with this terme  
*οὕτως εἰρημονοῦντες* or some report. By which  
 and the like termes he vseth to relate  
 vncertain and apocryphall things, yea  
 sometimes fabulous and vnttrue. For  
*Eusebius* is not precise in setting down  
 all his matters, chiefly those which he  
 hath only vpon rumour and report.  
 And where hee seemeth to require  
 credit in deed, hee is not sparing to  
 name his authors, as *Egesippus*, *Clement*,  
*Dionysius*. and such other. Wherefore  
 diuers wayes *D. Downames* presump-  
 tuous assertion, and which he doth so  
 boast of (that *Marke* instituted many  
 Churches in Alexandria) wāteth prooffe.  
 For indeed *Euseb.* doth not avouch it.

Yea,

Yea, D. Bilson alio denieth it generally, saying: "Each place, were it never so great, had but one Church and one chiefe Pastor. He speaketh of those first times.

Peradventure (if Eusebius write true, and if hee had good intelligence heereof) *Julianus* the tenth Bishop of *Alexandria* was a Diocesan Bishop in some measure. For I will not deny, but Churches may begin to be multiplied in *Alexandria* about that time. So that some small beginning & thew of a Diocesan Bishop (which heeretofore I called fitly a "*Tstular Diocesan*") was in him peradventure. And I say peradventure, because this graunt is gotten from vs only by reason of a few wordes in \* *Eusebius*, whose words yet alwayes are not Gospell. Yea in historie † he is not alwayes so sure, as that we may build on him. Which also before I insinuated. Howbeit I will not sticke to acknowledge *Julianus* to have ben such a Diocesan Bishop, as I said. But withall I affirme, that (for any thing wee finde) hee was the first that ever was: & that by no record any Diocesa can be shewed before him. Now this was "neare vpon 200. yeres after Christ. Yet for the Westerne partes of Christendome I agree with *Platina*, who out of one *Damasus* saith, that *Dionysius* Bishop of Rome first or-

\* Rem. for  
sator. pag. 7.

\* Euseb. 5. 9.

† Rain. confel.  
pag. 257.

\* Vnder Com-  
modus Em-  
perour.

dained *Dioceſes*, which was about the  
yeare of Chriſt 160.

Against this D. *Downname* excepteth,  
vrging that *†Platina* ſaith not, *Dionysius*  
did it firſt. I answer and will avouch  
it that in effect he ſaith ſo much. For  
he ſaith, that *Dionys.* being made Biſhop  
of Rome, *† ſtraightway divided Churches*  
*in the Citie of Rome.* Which cannot be o-  
therwiſe meant, but that hee did it  
firſt, and that before him the Congre-  
gations there were not divided. As  
for that he ſaith before of *Evaristus* Bi-  
ſhop of Rome, that “ *he divided titles to*  
*the Preſbyters.* I answer, this verily is  
meant of divers præcincts and quar-  
ters belonging only to one intire Cō-  
gregation and ordinarie Aſſemblic.

Reason requireth that in great Cities  
whē Chriſtians multiplied, firſt there  
ſhould be ſuch præcinctes and quar-  
ters deſigned, before many ordinarie  
churches were divided and constant-  
ly ſet in them. The French & Duch  
Churches in London have ſuch præ-  
cinctes and quarters, yet they have  
each but one ordinary Congregation.  
And queſtionles ſo it was in *Rome*: for  
divers ordinarie ſet Congtegations  
were not appointed there long after  
this, no not in the time of *Cornelius B.*  
of Rome; nor in *Carthage* vnder *Cypri-*  
*an.* Which may well bee gathered out  
of

† D. Down.  
Def. 2. 95.

† *Platin.* in  
*Dionys.*

“ In *Evangel.*



of their Writings. They both flourished together about the yeare of Christ 250. Wherefore though such *Titles* as are præcincts belonging to one ordinarie Congregation might well be intituted by *Evaristus*, and multiplied afterward: Yet this nothing hindereth our assertion, that *Dionysius* first instituted distinct Churches there, and so a Diocesane Church improper. And *Doc. Downe* presumeth too grossly where hee affirmeth that these *titles* signified "*Parish Churches* then in *Rome*. What soever the word may signifie sometime, questionles heere in this busines touching *Evaristus* it signifieth (as I have said) divers quarters and præcincts of one ordinarie Congregation, and nothing els.

"D. Downe.  
Dei. 1. 100.

And this is the cleereſt & moſt certain notice that wee have touching the firſt Diocesane Biſhops and Churches improperly ſo called. Which after they were erected, continued in the Chriſtian world in divers kindes and ſortes, as I ſaid before. They were begun and ſet vp at firſt, I doubt not, out of a good intent: yet it as plaine as may be that errorr alwayes accompanied them even from the firſt. The beſt of theſe Biſhops, not waiting ſome ambition and partiall reſpect toward them ſelves, and all of them poſſeſſed with

with that erroneous opinion that the  
peerles authoritie of one Bishop o-  
ver the Churches was the best meanes  
of true vnitie, and chieflie Gods pur-  
pose being that thus the Vniuersal Pa-  
pacie should at last be advaced (which  
otherwise never could have ben) so I  
say it came to passe, that these Dioce-  
san Bishops and Churches and their  
authoritie in continuance of time,  
grew still greater and greater, yet (as  
*Jerome* saith, and as reason also shew-  
eth it to bee likely) it proceeded  
*paulatim*, by *little and little*, by small de-  
grees, and by increasings not spyed of  
every one, till at last they all grew to  
be transformed into proper Diocesan  
Bishops and Churches, and got the  
power of Spirituall government ab-  
solutely into their handes, cleane ex-  
cluding all power of the people (in  
the ordinarie Congregations) freely  
to consent, which formerly they had  
ever held, more or lesse. But this was  
not fully brought to passe, till after  
that the great Apostasie and tyrannie  
of the Vniuersall Bishop (the Romane  
Antichrist) was begun to be set vp,  
as "before I declared.

as Pag. 95. 678  
& 88.

I graunt heere, that the improper  
Diocesan Churches (as I note them)  
were called and named *Diocesan* many  
yeares agoe, and are also at this time,  
by

by many learned men. But yet indeed they are such Churches, viz. Diocesan, or larger, improperly; & are called so by a *cataphresis*, an abusive manner of speaking. The reason is, because truly these Churches are not each of them one proper and intire Diocesan Body, as a proper Diocesan Church is; but hath so many distinct Bodies and independent, as there are Ordinarie Congregations in each of them inioying their free consent in their severall governements. Yet each of them is called a Diocesan Church, or larger, for other respectes, to wit, because it hath a certain kinde of Diocesan or larger consociation of so many Churches together, and a kinde of dependance vnder one generall Presidencie or Superioritie, as before I observed.

Againe, both the kinds of these improper Diocesan Churches above specified (that is, the Synodall & Episcopall) do guide and rule much alike. In respect of the severall Congregations vnder them they rule not absolutely, nor as intire and sole governors, but with relation to the said Congregations free consent, which is their ancient right and immunitie as they are Churches of Christ. Which immunitie and free power they may  
law-

humbly take to them selves, & vse  
whenever they see necessary cause  
for it, as even our adversaries "ack-  
nowledge. Whence it is, that both  
stand well (beeing duly ordered) with  
the good proceedings of the Gospell.  
Neither did any man of vnderstan-  
ding ever deny this. Howbeit yet we  
affirme that of these two the consoci-  
ation by Synodes or Presbyteries is  
most convenient, most profitable, and  
most safe for vs; at leastwise now, that  
is, in respect of these times in which  
we live, and of the circumstances in  
them. The government of Diocesan  
Bishops (though of the best sort) is  
not so good, nor safe, especially now.  
Whereof it is easie to yeelde many  
good reasons, which heere I passe o-  
ver.

D. Down.

Def. 4. 98.

But what is this to approve the  
government of a proper Diocesan  
Church, or larger (of which all our  
question is) where the peoples free  
consent is wholly and altogether de-  
nyed them: such as I know not cleer-  
ly either at this day to be, or to have  
ben any where, but vnder the Papa-  
cie, and now in England. Certainly  
against this, that is, the proper Dioce-  
san Church and government all our  
controversie at this day is intended.  
Which also I have noted in my Decla-



“ In Reas. for  
reform.  
Exposition of  
the 1 Com.  
The Divine  
beginning &  
institution of  
Christes Vi-  
sible Church  
&c.

“ Declarat.  
pag. 12. 13.  
34. 35.

ration, pag. 21. 22. So that the Diocesan Church which I absolutly speake against in “ other places, is to bee vnderstood of this proper Dioc. Church: & so likewise questionles it is meant in the *Offer of disputation*, and in the *Petition for toleration* also. Now no prooffe can be made from the lawfulness or toleration of the improper Diocesan Church for the lawfulness or tolerableness of the proper Diocesan Church. Because they differ formally & essentially, as elsewhere “ I have shewed. These can not by any meanes iustifye the one the other. In which respect D. *Downham* foule abusing of Christian people in his *Defence* by his perpetuall Equivocating, and bringing in infinit matters which are nothing to the intent of our questiō, is to be marked and considered of all men. For he taking in hand to proove our Diocesan, or rather Provinciall Churches in England, and our Bishops (who do all things in Ecclesiasticall government without any free consent of the severall Congregations) to be for the substance of their calling and condition Apostolicall, hee pleadeth only in generall for Diocesan Churches, or larger: and for Bishops in generall. His proofes (such as they be) are only for the improper Diocesan Churches, and lar-

larger, and for their Bishops. As if simply we did deny them. Or, as if our Diocesan Churches and Bishops in England were such. What intollerable doubling and deceaving of Gods people is this? What altering the question? What Equivocating, as bad as Iesaiticall? This is all that he doth in his second booke of the said Defence, where the proper place is for this point, and where is the very foundation of all his writing beside. Yea indeed he doth nothing els throughout his whole *Defence*. Wherefore even this which heere is spoken, is enough for a iust confutation of his saide whole *Defence*.

The very like dealing Doctor *Bilson* useth also in his *Perpetuall government*, chap. 12. 13. 14. where he dealeth about Bishops and Dioceses out of the Fathers. Chiefly in pag. 260. where he setteth downe 4. Ranks of Bishops, which I deny not were in those foure Chiefe Churches there named, *Viz. Ierusalem, Antioch, Rome, Alexandria*. But the truth is, touching his purpose, these are so many Catalogues of Equivocations, and changings of the question. For neither were those Bishops all of one kinde and power, neither were any of them of that kinde and power as ours now in England

arc. For whose allowance and approbation they are notwithstanding by him heere produced, and mightily vrged.

But hitherto I have digressed speaking of the divers kindes of Diocesan Churches and Bishops, and of their originall: likewise of the deceit of the Defenders of our Church state in England by Equivocating so palpably & by changing the question. The maine point heere in this place is: Seeing the Church government vnder the Gospel ought to be alwaies with the peoples free consent ( which before wee have sufficiently shewed) therefore every true Church vnder the Gospell is only one ordinarie Congregation. And consequently, no proper Diocesan Church or larger, is lawfull.

A second Consequent also is heere hence to be considered, To wit, This being admitted that the Church government ought to be alwayes with the peoples free consent, it followeth that such Synods or Presbyteries can not be approoved which rule imperiously over the Cōgregations, and impose on them ( whether they will or no) their actes & Canons vnder some spirituall penaltie, as Excommunication, Suspension, Deprivation, Degradation from the Ministerie. &c.

To which purpose many excellent men also do speake expressly. *Zuinglius* of all other is heerein peremptorie.

Saith he, speaking to such Synodes :

“ *Zuignl. Artic. 8.*  
Explanat.

“ *Quid Ecclesia sitis representativa libens ordinis, vera enim non estis.* &c. Wee willingly believe that you are a representative Church : for a true Church you are not. But I pray you shew vs whence you fetch this name? Who hath given this name? Who hath given you power to meet and conspire together? Who hath given you power to make Canons and Decrees differing from Gods word? Who hath suffered you to impose these thinges on mens shoulders? Who hath perswaded you to grieve mens consciences? &c. And a little before he saith, *De ista (representativa Ecclesia) in Scripturis Sanctis nihil invenio. Ex hominum commentis fingere quisquis potest quilibet. Nos Scripturam nitimur sacram, contra quam nec tu quidquam tentabis si Christianus es.* Of this (representative church) I finde nothing in the holy Scriptures. Out of mans devises any may faigne what they list. Wee rest in the holy Scripture, against which thou maist not attempt any thing, if thou be a Christian. And they that impose their Decrees without the peoples consent (saith he) *† violenta imperio ius Ecclesie invadunt.* They invade vpo the Churches right by violent command. And such are “ *no- mine tenus Episcopi, re vera tyranni,* in name Bishops, but indeed tyrants. As † before al-

Ad Valent.  
Comp.

“ Artic. 64.

† Pag. 31.



Chap. 7.

Epichirisis  
de Canon,  
Missa.

102 Church government with  
so is observed. No lesse sharpe hee is  
likewise heerein els-where, saying,  
"Est particularis Ecclesia ea cui praeceptum  
est Si morbidum membrum refecer, Math.  
18 qualis est ea Corinthi ad qua scribit Pau-  
lus, & alia quarum se curam gerere predicat,  
& in quibus se pari modo docere assertit, inquis-  
ens, Sollicitudo omnium Ecclesiarum, & Sic  
in omnibus Ecclesijs doceo. Superest ut concu-  
fantium Episcoporum ne dicam conspirantium  
Ecclesia non sit alia quam cui Propheta Ma-  
lignantium nomen dedit. Quid enim vera  
verum est, a malo est. Verax autem est solus  
Deus, & omnis homo mendax. Quicquid igitur  
a Deo est, equum, verum, bonum est: quic-  
quid a homine profectum, iniquum, mendax,  
& malum est. Hac horum Ecclesia a Deo non  
est, a malo igitur est. Si quis vberiora deside-  
ret Conclusionumstrarum farraginem legat.  
It is a particular Church which is commaun-  
ded to cut off the infected member, Math. 18.  
Such as that is of Corinth to which Paul writ-  
teth; and others, of which (he saith) hee had  
care, and in which he affirmeth that he taught  
alike, saying, The care of all Churches. & As  
I teach in all Churches. It remaineth that the  
Church of Bishops running together, I will  
not save, conspiring together, is no other  
Church then such as the Prophet nameth Ma-  
lignant. For that which is besides the truth is  
of evill. And God only is true, and every man  
a liar. Therefore whatsoever is of God, is  
iust, true, and good: whatsoever cometh of  
man, is vnjust, false, and evill. This then  
Church is not of God: it is therefore of evill.  
If any desire more heereof, let him read our  
Con

Conclusions; hee meaneth those Articles  
above cited. Last of all see his iudge-  
ment of the Church of *Ephesus* menti-  
oned in *Act. 20. 28.* Saith he, *Ecce gre-*  
*gem, ecce speculatores, ecce concionem pascen-*  
*dam, non regendam: ecce Concionem non ho-*  
*minum, sed Dei.* Behold a focke, behold watch-  
men, behold a particular Congregation to bee  
fed, not to be ruled (hee meaneth not to be  
ruled by the watchmens absolute po-  
wer, but with relation to the liking  
and consent of the focke) beholde not  
many, but Gods Cōgregation. Now I de-  
fire the Reader to note, that *Zuinglius*,  
though he speake indeed againit Po-  
pish Bishops and Synods in the places  
above cited, yet hee speaketh directly  
against those points in them which  
some Protestant Bishops and Synods  
do stand vpon. And therefore thus  
far they are all together in one & the  
same condemnation, according to his  
doctrine. Secondly note, that heere he  
doth plainly condemne all Imperious  
Synods, & representative Churches:  
and that also with more vehement &  
sharpe termes then are vsed now a-  
dayes. Thirdly, he affirmeth here the  
Church in *Math. 18. 17.* & the Church  
of *Corinth*, and of *Ephesus* vnder the A-  
postles, yea all Churches in the world  
at that time, to be each of them but a  
particular ordinary Cōgregation. For

“In Archidia

“ Ad Valent,  
Compar.  
\* Ibid.  
\* Artic. 31,  
“ Artic. 8.  
¶ Pastor,

here he calleth the same *Cōcio*, & *parish*  
*larus Ecclesia*, a particular assembly: Elsewhere  
a parish, as where he saith a church is  
“ *Vnaquaque paracia*, and “ *Singula paracia*,  
and “ *quam paraciam vocamus*, and “ *quo*  
*commode in unum locum conveniunt*, which  
meet conveniently in one place. And “ *Epi-*  
*scopus*, *Parochus*, *Plebanus*, *Prædicator*, & *Pa-*  
*stor*, that is, a Bishop, and a Parish Minister  
he maketh all one. Fourthly, he most  
peremptorily affirmeth, that onely  
God may institute his Visible Church  
and the forme of outward governe-  
ment therein. And that such a forme  
of a Church & government, as is not  
instituted by God or not found in his  
word, is altogether vnlawfull and  
wicked, yea malignant. So that heere  
it is manifest how hee condemneth e-  
very *Diplodophilus*, that is, whosoever  
approveth two wayes, or formes of  
Church-governemēt, viz. every one  
who liketh the Divine and Apolto-  
like ordinance where it may bee had,  
and yet holdeth that vpon necessitie  
it may be altered, and another forme  
may be vsed. Which D. Downe very  
Divine-like “ maintayneth. Neither  
is he alone such a *Diplodophilus*: he hath  
too many consorts in this prophane  
opinio with him. Fifthly, *Zuinglius* here  
expresly teacheth that the particular  
*Congregation* is commanded in *Matth. 18.17.*

“ Def. 4. 104.  
& Answ. to  
the Pref. pag  
39.

part of the infected member. So that hee holdeth it to bee Christes very Commandement (not a permission only) that the people should have the power of Church government, at least to consent freely therein. And the truth is, that the words in the text are imperative, *Tell the Church, &c.* Wherefore, why ought they not so to bee taken? Certainly it is Christes verie Commandement in deed, and therefore never to bee altered by any means.

But to returne to the matter of Synods: this man of God, *Zuinglius*, heere (we see) reproveth not so much Popish Synodes, as the very nature of those Synods which are helde to bee a representative Church, and to have power to impose their decrees on the people of their circuit, whether they wil or no, yea though the same grieve and burden their consciences. Which very thing our adversaries at this day do holde likewise against vs. And *D. Beane* presumeth that hee hath found such Synods in the New Testament, which *Zuinglius* could finde no where. Now vnto this noble Witnessse of Iesus Christ I will ad others mo consenting in effect with him.

*Calkin* to this purpose saith thus;

*"Quicquid de Ecclesia dicitur, id mox Papi-*

*"Def. 1. 109.*

*& 2. 4.*

*† As above*

*pag. 101.*

*"L. lit. 49. v*

*fla*



*ita ad Concilia transferunt, quum eorum opinione Ecclesiam representent.* Whatsoever is spoken of the Church, that presently the Papistes referre to Concills, becaute in their opinion Concills do represent the Church. Where hee noteth this opinion to bee Popish, viz. that a Council is a church representative. Another learned Divine, one *Iacobus Acontius* condemneth vehemently likewise this kinde of Synods or Councils: in his fourth booke "*Stratagematum Satanae*. At home Doctor *Whitaker* ioyneth with those abroad: For concerning Synods in these dayes, whose decrees may be imposed on a Natio or Country, he saith thus:

6<sup>e</sup> Iac. Acont.  
lib. 4.

9 Whitak. de  
Concil pa 35

*† Est res ipsa de quibus in Concilio deliberatur & consilietur, sint sacra & religiosa tamen hoc ipsum Congregare Episcopos est mere πολιτικόν.* Although the things considered & consulted of in a Council be holy and religious, yet this thing to assemble Bishops or Pastors of divers Churches together, is meere Civill. And then consequently the imposing of their Decrees is Civill. Yea so, such a Council it selfe is Civill, that is, it standeth and hath life & force by Civill power. All which we willingly agree vnto. Againe, this learned man writeth of these Councils thus, *† Concilia si simpliciter necessaria sint, Christus aliquibi precepisset celebrari, aut eius saltem Apostolis. Quid tamen nusquam ab illis factum esse legimur* If Councils were simply necessarie, Christ somewhere would have com-

9 Pag. 33.

manded that they should be kept, or at least  
his Apostles would have so commanded.  
Which serve read they did no where.  
Heere he plainly denyeth that Coun-  
cills exercising spirituall iurisdiction  
and governement (for such hee must  
meane of necessity) are not at all of  
Divine institution in the New Testa-  
ment. Wherein hee expressly saith, as  
*Zuinglius* before said, contrary to D.  
*Downham*. But yet nevertheles I graunt  
D. *Whitaker* in this booke alloweth &  
approveth Councils even spiritually  
exercising governement, if withal the  
people whom it concerneth, bee not  
bereaved of their free consent there-  
in. For so I vnderstand him where he  
saith, "*Quod omnes attingit, ab omnibus  
approbari debet.*" That which toucheth all,  
ought to be approved of all. And so do we  
also affirme. Lastly, Doct. *Bilson* saith;  
"*A generall Council is not the Church.*" And  
a little after, If you would be further taught  
that a generall Council is neither the Vniver-  
sall Church, nor representeth the Vniversall  
Church &c. we can send you to a merchant  
of the same stampe that your selves are of,  
where you shall see as much as I say debated &  
demonstrated with no small braverie. Pigh.  
*Hierarch*, lib. 6. cap. 5. & 4. I graunt this  
man in an other place is "contrarie  
to this. But that is no newes in him.  
For I know nothing almost which is  
controverted, but if hee affirme it in  
one

"Pag. 44.

"Do Bilf. 2.  
gainst the  
Semina. part  
2. pag. 371.  
Also see him  
alleged in  
Reas. for re-  
form pag. 28  
And Perp. gov.  
pag. 382. 383.

"Perp. gov.  
pag. 370.  
371. 372.

Chap. 7.

Def. 2. 4.

D. Down.  
Def. 1. 33.

one place, he denyeth it in another. As touching the Scriptures which he produceth for his warrant, they are the same which D. Downe also "mentioneth, & are often alleadged by many men at random. For God knoweth they come nothing neare to the purpose. The textes are *Math. 18. 17. Act. 15. 21.* Both which indeed are to be taken properly and literally, and not improperly and figuratively, as they in an idle imagination do think. Their imagination I say heerein is idle, because they have no reason for them in the world requiring that this word *Ecclesia* heere should be figurative. Which is ground " enough for vs and assurance also, that it ought heere to be vnderstood as proper. Besides, those two Doctors are both learned in the Greeke tounge. Let them shew, that this word was ever vsed by any good Author living in the Apostles times or before, for a Conistorie of Governors only, or els they ought to acknowledge they speake idly and vnruly. If no such place can be shewed, as I am very sure there can not, shal we thinke the Apostles spake and wrote Greeke in such a phrase, as none in all the world ever spake either before or in their dayes? What absurditie and vnconscionable presumption

sumptiō were it so to thinke? I know, they and others do alleage som Greek Fathers that do take the word *Ecclesia* sometime for the Governours only.

But those Fathers lived 300. yeres after the time of writing the New Testament, and later. Now the Apostles framed not their lāguage to the manner of speaking so longe after their owne age. Many and great alterations were come in by that time, by reason whereof their speech began much to alter also. And we following them must needes Equivocate. Some pointes therein I noted "heretofore;

but our adversaries will not remember nor consider that. The effect of all that I say is this: *Eusebius, Theodoret, Euphrasius, Chrysostome*, and such other of those times are not our Apostles, nor masters of our faith, nor equall interpreters of the true Apostles; chiefly in the matter of Church government. There was too much *iniquitie*, too much *anomie* entered then, and increased still afterward, till Antichrist himselfe stood vp, which was anon after. In such case therefore let vs retire our selves as we are commaunded, to the plaine, and vnpartiall, and syncere evidence of Christs Law and Testimonie: if any speake not according this word, it is because there is no light in them.

" Read for  
ref pag. 48.  
64. & 5.



110 Church government with them. Sure the vniversall sense and meaning of this Greeke word *Ecclesia* in all pure and vncorrupt times, is, to signifie the whole Assemblie, even the people evermore together with their Guides, vnles their state were such that they had no Guides, as at some instant happily the case might be. But alwayes it signified the people, and those assembling together in one place. Which also is the proper signification of the Latin word *Concio*, and nothing els. It were madnes therefore to go from the native & proper sense of the Apostles wordes without cause. And if the Humane Politike reasons wherewith Doct. *Bilson* "flourisheth, were warrant for vs (without Christs word) to erect such a spirituall government as is in absolut Synods over Christendome, besides that then Mens Traditions and politike inventions may be receaved as spiritual instruments in the worke of the salvation of our soules (which impietie I thought all good Christians had long since abhorred) moreover a plaine & direct way is opened for a Vniversall Papacie, and for a Vniversall consistorie of Cardinalls to be placed over all Christes people. I say the Humane reasons alleadged do inforce this as well, yea much better, then that each  
Chri-

*Concio* is the iust expositio of *Ecclesia*.

"Perp gov.  
pa. 370. 372.  
374. 376.

Christian Nation should be ordinarily  
left to themselves, and not bee ru-  
led Spiritually by some one generall  
ordinarie Superior, by whom all in al  
Countreies may be reduced to vnitie.  
This might easily bee adorned with  
moe flowers of Rhetorike, then hee  
there doth, or can set vpon his mat-  
ter. Againe over & besides this, there  
is another plaine Logical cōsequence  
which will induce a Pope, if any Re-  
presentative Church bee acknowl-  
ged to be of Divine institution in the  
New Testament. For if any Repre-  
sentative Church bee in the New Te-  
stament of Divine institution, then  
such a Provinciaall Representative  
Church is; Nay, then a Vniversal re-  
presentative Church is of Divine in-  
stitution in the New Testament. By a  
representative Church I meane the  
Guides, one or moe, having power to  
exercise Spiritual governemēt with-  
out any consent of the people. Which  
also is a Church figuratively, viz. by a  
*Synodoche*. And this all men agree vn-  
to. Againe, if a Vniversal representa-  
tive Church be of Divine institution  
in the new Testament, then a Vniver-  
fall church represented (or such a pro-  
per Church, whereof the figurative is  
a figure and a representation) is of Di-  
vine institution also in the New Te-  
sta-

A representa-  
tive Church

Chap. 7.  
as Relativa  
sunt simul.  
Analog.

as Perp. gov.  
pa. 372. 377

7 Def. 3. 4.

112 Church government with  
statement. This sequence is of "infal-  
lible truth. Some have thought the  
figurative Vniversall Church, viz. the  
Vniversall Synod may represent not  
one Vniversall proper Church, but a  
number of particular independent  
Churches. But this is vntrue, & im-  
possible, as any shall see that wel con-  
sidereth it. As for our present adver-  
saries, they do acknowledge & main-  
taine the effect of this Sequence, at  
least they say it in plaine termes. D.  
Bilson teacheth that Christ hath "one  
Church in generall, which is a whole, ha-  
ving all particular Churches partes, to  
be ruled by the whole: and that this  
one whole or generall Church is the  
body of Christ. Doct. Downname expresse  
saith, *the whole Church is but one body.*  
Thus in plaine termes they acknow-  
ledge and teach (as I said) One proper  
Church Vniversall vnder outward  
government. What meaning they  
have heerein, God knoweth. Now  
from hence I reason further; If one  
Vniversall proper Church subiect to  
outward government bee of Divine  
institution in the New Testament,  
then a Vniversall ordinarie Pastor is  
of Divine institution in the New Te-  
stament. This consequence though in  
truth it be vndenyable and inevita-  
ble, yet they in wordes deny it with  
veh-

vehemence without sense & reason.

D. Downname saith, *He is Antichrist that assumeth to him selfe the government of the Vniversal Church* which yet he acknow-

ledgeth is to be governed outwardly.

M. Gabr. Powell (like a wise mā) maketh

it an heresie in the Pope, to holde as he

doth, † *In Ecclesia oportere esse Visibile caput.*

That in the Visible Church, there ought to be

a visible head. What do I heare? A visible

Body instituted by Christ without a

Visible Head? A Church and no Pa-

stor? A multitude to be governed, and

no Governor? These are strange as-

sertiōs, who soever, & how many soe-

uer do affirme thē. For I graunt there

are not a few others also which vse so

to speake. But in deed there is no co-

lour of truth, nor reason in these say-

ings. Some will say, D. “*Bilson* & D.

*Downname* both do shew that this one

Body and Church Vniversal is to be

governed by a Vniversal Synod. Do

they so? Very well. Then who shall

call this Synod? The calling of Pro-

vinciall Synods “ they make a good

reason for a Metropolitane or Arch-

bishop. Certainly the calling of a V-

niversal Synod doth far better and

more necessarily require a Pope. Nay,

it requireth a Pope certainly. Besides,

it is a question whether a Vniversal

Synod hath ever ben, or can possibly

be rightly and duly had. At the most,

Defenc. 1. 17.  
and 3. 4. 6.

† Gabr. Po-  
wel de An-  
tichristo.  
pag. 254.

“ Perp. gov.  
pag. 372.  
† Def. 3. 4.

“ Perp. gov.  
pa. 377. 398

*A Vniversal  
Synod ab-  
lolute.*



Chap. 7.

Math. 18. 15.  
16, 17.

ss Perp. gov.  
pag. 376.

114 *Church government with*  
it is plaine that such Synodes are exceeding rare, and seldom, and hardly effected. But the causes of the Churches government are frequent, continuall, and every day. What shall we thinke? Hath Christ left his Body, & deare Spouse without helpe, without government in such dayly and continuall necessities? Or can an ordinarie body be governed without an ordinarie Head? To vse D. *Bilsons* words, "*this were an heauenish, if not a hellish confusion.* Wherefore these consequences all do follow certainly and necessarily. A Vniuersall Church must have a Vniuersall ordinarie Pastor. And so much touching the *Proposition* of this reason. My Assumption is this: But no Vniuersall Ordinarie Pastor is of Divine institution in the New Testament. And this they all affirme with me constantly. Therefore the *Conclusion* is true, viz., No Vniuersall proper Church, and consequently also no Vniuersall, nor any other representative Church is of Divine institution in the New Testament.

Hitherto I have shewed our reasons and witnesses against Synods exercising absolut power spirituall over Christiā people, which are also churches representative. To which businesses I have ben forced by Do. *Downe*

unfortunate flanders, both generally  
against vs, and against my selfe in  
particular. Who heerein first compa-  
reth vs to the Pope: from whom he  
knoweth we are far enough off. Where  
as indeed his absolut Synods do agree  
with the Pope too well, and do make  
touch for him, as † before we saw.  
Then he vpbraideth vs that *wee will not*  
*be ruled by Synodes*. I answer: Wee sub-  
mit our selves to be ruled spiritually  
by Christes true visible Church insti-  
tuted in his word. And what would  
he have more? Thirdly, hee goeth a-  
bout to deny, that we subiect our sel-  
ves to the *Kings Supremacie*. Whether hee  
doth this with more malice or foo-  
lishnes, I know not. For he can not be  
ignorant, that though we affirme that  
the Church government is indepen-  
dent and immediatly derived from  
Christ, yet we affirme also (& it stan-  
deth with good reason) that the Civil  
Magistrate is even therein Supreme  
Governor Civilly. And though no-  
thing may be imposed on the Christi-  
an people of a Congregation, against  
their wills by any Spirituall authori-  
tie (for so only we intend) yet we af-  
firme withall that the Civill Magi-  
strat may impose on them Spirituall  
matters by Civill power (yea whe-  
ther they like, or dislike) if hee see it

Def. r. 45.

† Pag. 110. 111  
112. 113. 114.

**Chap. 7.**

“ Petit. for  
toleration.  
Offic. &c.

† Def. 3. 4

“ Perp. gov.  
pa. 382. 383

† Reas. for  
reform. p. 38

“ See before  
pag. 89.

“ Act. 15. 29.

**116 Church government with**  
good. This we al gladly acknowledge.  
Wherein we referre our selves to that  
which we have “ publicly written, &  
protested in this behalfe. Fourthly, he  
falsly chargeth me by name, that I in  
my booke of *Reasons for reformation*, do  
not acknowledge in Synods any law-  
full authoritie † to determine. He might  
“ thus charge Doctor *Bilson*. But I  
in that booke and place which hee  
wrangleth with, do expressly say, † *Syn-*  
*nods determinations are most expedient and*  
*wholesome alwayes.* In which respect I  
“ allow also the Apostles practise in  
Act. 15. as being both a Synod, and an  
authentike rule and patterne for Sy-  
nods. Where the Apostles with others  
(when an occasion & cause was given  
them) did not only meet togeather &  
consult, but also they did define, de-  
termine, and decree certain pointes:  
yea they delivered the same to divers  
Churches to be kept, who had no De-  
puties for them present in that Apo-  
stolike assembly. Howbeit these Apo-  
stles delivered abroad these their De-  
crees only so, and in such wise, as in-  
forming and teaching all men there-  
by what they ought to do: that is, in  
maner of doctrine. To the Church  
of *Antioch*, whom it most concerned,  
only this they say: If ye observe these  
things, “ *ye shall do well.* They say not,  
The

The Minister that imbraceth not these ordinances is deprived of his ministerie: the person receyving them not, is excommunicat *ipso facto*: or, he is *anathema* accursed. As some Synods do pronounce. I grant Synods may discusse and determine of errors, and may pronounce them wicked and accursed errors. But actually excommunicat mens persons, the Apostles never did without the concurrence and consent of that Congregation where they were members. Wherefore more then this no Synod at anie time may do by the rule of the Gospell. If any do impose any of their acts on a Congregation (whether they like or dislike) vpon payne of some spirituall censure, yea if it be on anie one person without the same Congregations consent of which hee is, certainly (as I said) it is more then the Apostles ever did in the Church-governement: and therefore we can not but conclude, that it is now vnlawful for vs so to do. Also it is that point which all the forenoted sentences of those late Writers (most excellent lights of the Gospell) do condemne. Wherefore we willingly take that Apostolike practise in Act. 15. both as being a Synod, & also a good patterne of Synods for ever. Neither do wee in



deed mislike any Christian Synode, but greatly approve of them: though some out of malice do object to vs the contrary. Alwayes the Apostles practise we take for our rule. And so much touching the second cōsequent in this Chapter.

3.

Thirdly, it being admitted as Christs ordinance, that the Church government ought to bee alwayes with the peoples free cōsent, it followeth that *Lord Bishops* in severall, are vnlawfull & contrarie to Christ. Now a *Lord Bishop*, and a *Spirituell Lord* we alwayes vnderstand him to be, who exerciseth sole authoritie Spirituall, or sole government Ecclesiasticall, yea though over but one Congregation. Much more him, who exerciseth such spirituall Lordship over a great many Cōgregations? Also, *sole authoritie Spirituall*, and *sole government Ecclesiasticall*, we call that which is exercised without the Christian peoples free consent.

*Who is a Spirituall Lord.*

*What is Sole authoritie Spirituall in our sense?*

*D. Downname* laboureth with divers vaine shifts to defend the English *L. Bishops* herein. He can not abide that it should bee saide of them that they exercise "*sole authoritie*, or sole government. Yea in many places hee sheweth indignation that such wronge should be done them in beeing so reported of. But it is strange. Are they

"Def. 2. 58.

47. 43.

\*Def. 3. 118.

119. 126. 143

alwa-

showed us here of that which they  
 could not so practise and maintaine e-  
 very day: and that in the sight of the  
 world: yea each of them over divers  
 hundreds of Congregations. For the  
 people with vs no where enioy any  
 free consent. But the D. saith, "*The*  
*Archb. hath the Archbishop above him* Yea,  
 but who is above our 2. Archbishops  
 spiritually? No body. Againe he saith,  
*Provinciall Synods are above the Bishop.*  
 Idly spoken. Is the Diocesan Synod a-  
 bove their owne Bishop? Or, is the  
 Provinciall Synod above their Arch-  
 bishop? Surely no more then the V-  
 niversall Council is above the Pope.  
 Which is cleane contrarie. Now this  
 is it which hee should have affirmed:  
 but he durst not. He thifteth further,  
 saying: "*Do we not all with one consent ac-*  
*knowledge the Kings Maestie to have the Su-*  
*preme authoritie in causes Ecclesiasticall?* Yea  
 verily, we do. But that is *Civill*, as  
 "as where I have shewed. Hee hath  
 no authoritie in causes Ecclesiasticall  
*spiritually*: that is, his authoritie pro-  
 perly maketh no Church Minister,  
 nor Excommunicateh any person.  
 Which I suppose your selves do hold,  
 even as we do. But this is the point: in  
 England the Archb. is Spiritually Su-  
 preme, or hath Supreme authority spi-  
 ritual in his Province. I say thus, he is

"Def. 1. 43.  
 44.

"Pag. 44.

"Reas. for  
 ref. p. 61. 27

Chap. 7.

*Ignorantia  
Elenchi.*

“ Def. 1. p. 43

† Pag. 43.

“ Pag. 43.

† Pag. 47.

“ Def. 3. 147

† Perp. gov.  
pag. 58. 59.

120 *Church government with*  
Supreme & sole, viz. spiritually. Where-  
fore the Doct. grossly sophisticateth in  
shifting from the point in hand to an  
other matter. Where hee speaketh of  
“ *Chancellors adioyned to the Bishops, and of*  
*Presbyters consent with him, & that † Pres-*  
*byters have power to rule their flocks in publike*  
*Ministerie and in privat attendance, & that*  
*some of them have Voyces in Synods, &c.*  
I wot not what all this is. Sure I am  
it is as idle as the rest. For so much (at  
least) is seene in the Popish Church,  
where yet is founde spirituall Lord-  
ship & sole government in their Bi-  
shops, yea oppression, violence, & ty-  
rannie also over the peoples consci-  
ences, as we well know. So that the  
“ *Supreme and lowdest by, and † the plainely,*  
which hee giveth to vs, hee ought to  
take to him selfe. Another shift of the  
Doct. is, where because the Hebrew  
*Adonj*, the Greeke *κύριος*, the Latin *Do-*  
*minus* may be given to Bishops, there-  
fore “ he would conclude that in En-  
glish they may be called *Lords*. D. *Bilson*  
reasoneth † so likewise, and that very  
largely. He would prove the same al-  
so from the Duch terme *Here*, & from  
the French *Monsieur*, &c. But I deny  
this reason absolutly. For heerein  
there is no consequence. Our English  
terme Lord and Lordship doth al-  
wayes imply *Sole government*: but none  
of

of those forraigne termes doth so al-  
ways. Wherefore such reasoning is  
Equivocating also. Againe, Christ  
only is our Lord in respect of Spiritu-  
all Lordship: he only is to bee called a  
Spiritual Lord. But our Bishops are  
Lords, and are so called with vs in re-  
spect as they bee Spirituall Lordes, as  
the *Dodder* observeth well. Where-  
fore our Bishops Lordship is vnlaw-  
full, and derogatorie to Christ. Doct.  
*Dodder* saith further, † *If we sticke at titles,*  
*Christ calleth them Gods.* Lo, how nothing  
satisfyeth these men. Would he have  
Bishops called by the name of *Gods* al-  
so? But I would know of him, where  
doth Christ call them *Gods*? Surely it  
is but his fancie. They are in deed so  
called no where. D. *Downname* presseth,  
that Bishops are called "*Angells*, which  
is a more honorable title then Lord. And  
therefore that Bishops may bee called  
Lords. I deny that the name *Angell* is  
so honorable a title as a *Spirituall Lord*,  
which is given to our Bishops. This is  
proper to Christ only, as before is said:  
the name *Angell* is not. And so his rea-  
son is false. Againe, though the name  
*Angell* be given to Bishops sometime  
and in one respect, yet it is very false  
to say they may lawfully be stiled and  
called by the dayly appellation of *An-*  
*gell*, or that they may ordinarilie vse  
that

\* Ioh. 13. 13.  
& 1. Cor. 8. 6  
& 12. 5. &  
2. Cor. 1. 24.

" Def. 3. 150.

† Perp. gov.  
pag. 62.

" Def. 3. 146.  
150.



that title, as they do the title & name of *Lord*. Againe, the name of *Lord* is given them as importing their *sole government*, as before is said. But the name *Angell* importeth not so much, neither is it given to any Creature in such respect. Therefore from the name of *Angell* the title of *Lorde* followeth not. Indeed the name of *Angell* is given to Bishops because they are Gods messengers to shew vs his will : not in respect of their government at all, though the Doct. presumeth so to say without "proofe. Lastly, hee knoweth that all Preachers are in the word called *Angells*, or Messengers: but for all Preachers to be called in English *Lords*, or *your Lordship*, surely it would be a very arrogant thing. And though hee "allege that the Angel of the church of *Ephesus* in *Rev. 2. 1.* be *one*, and *but one*, before many Ministers, yet neither doth this importe any Lordship in him either in name or practise, neither is this precedence or præminence signified by the word *Angel*: but it is gathered by cōparing this word with the known circumstances of those times. Further he allegeth that "Princes are called *Pastors*, and for the same cause are *Lords*. Wherein there is no truth, nor indeed any good sense. The like is that where hee addeth, *the title*

" An Allegorie is no proofe.

" Def. 1. 34. 46.

" Def. 3. 152.

of *father* is as great as *Lord*. Nay, the name of *Father* is amiable: but *Lords* may, and also they vse to force and compell. Neither did the *Pope* at first take the name of *Father* peculiarly to him selfe to note thereby any Lordship as his due, but to deceave the world by his pretended love over all, wherein he desired to seeme a commo *Father*. In another place he teacheth that *Bishops* in the New Testament were called *Apostles*. Vpō which ground he would conclude, that therefore the name of *Lord* is lawfull for them.

\* Def. 4. 71.  
72.

" Def. 3. 158

I answer, The name of *Apostle* and also of *Bishop* may be vsed sometime generally & improperly: sometime strictly and properly. And wee ought alwayes to speake thus, viz. properly, when wee reason and dispute of any matter. If the Doct. thinke generally and improperly *Bishops* may be called *Apostles*, and likewise that *Apostles* may be called *Bishops*, and if *Theodore* meane so, I will not gainsay, but in the time of the New Testament, yea and now still, these names may be interchangeably vsed. But this will prove nothing for the D. purpose. For so there is nothing but meere Equivocation therein. If he or any other thinke that *Bishops* were in the time of the New Testam. called *Apostles*, in the strict

? Def. 4. 720

Defenc. 4.  
65. Gc.

or Bellarm. de  
Cleric. 1. 15.

or 2. Cor. 8.  
& 9.

strict and proper sense of those words, doubtles they erre egregiously. Or, that *Bishops* then were called *Apostles* by a dayly, ordinary, and familiar appellation, as our *Bishops* are called *Lords*. Which yet must be proved, or els they have no colour from hence. Hee maketh great adoe about *Phil. 2. 25.* that from hence *Epaphroditus* might be proved to have ben the *Philippians* Bishop. Though he might be their Bishop, yet the circumstance of this place sheweth, that this is meant of his bringing reliefe vnto *Paul* frō the *Philippians*, as some did to the Saints at *Ierusalem* frō the *Corinthians*, 2. *Cor. 8. 23.* As for *Theodoret* who seemeth to be the Author of the D. opinion heerein, hee is insufficient, and no equall nor iust foundation of this matter. I know *Bellarmino* and other Prelates would faine make somewhat of this vnhandsome shift in their owne defence; yet they know not how. All this is true: and yet I grant (as I said) *Epaphroditus* might be the *Philippians* Bishop, as some write that he was. But indeed I think rather he was with them as an *Evangelist* properly, like as *Timothie*, and after him *Tychicus* was at *Ephesus*, and *Titus* in *Achaia*, and afterward in *Crete*; and *Marke* in *Alexandria & Egypt*, as some say. Well, but let it be granted (which yet

ye is not to be granted) that Bishops  
in the New Testament were by a day-  
ly, ordinary, and familiar appellation  
called *Apostles*. Yet neither hence can it  
follow that they may bee *Lords*, or  
may be so called. For no Apostle was  
ever so great (in respect of outward  
jurisdiction) over any one Congrega-  
tion; none (I say) was ever a sole gover-  
nour over one Congreg. as our L. Bi-  
shops are over many hundreds. Beside  
this, the D. † would have the termes  
given to Prelates by Prelates and by  
their dependants in the time of *Con-  
stantine* and since, to be reason & war-  
rant now vnto vs to call our Bishops  
*Lords* and *most honorable Lords*. Which is  
like to that where he saith, "*Hee seeth  
no reason why the Church in Constantines time  
should not rather be propounded as a patterne  
for imitation, to Churches that live vnder  
Christian Princes, then the Churches of former  
times.*" A saying fit for a *Diplodophilus*: fit  
for one who careth not to take from  
Christ his Office and Honor, and to  
give it to Prelates and Princes. For  
this is Christes due, and immutable  
right, and divine glorie in his Testa-  
ment, to set the patterne of his Visible  
Church for vs to imitate, for ever and  
every where, even in peace as well as  
in persecution. As touching *Constanti-  
ne* and the Bishops then and after for  
some

† Def. 3. 148.

" Pag. 13.



“ Nazianz.  
Orat. post.  
redit. in vrb.  
Socrat. 7. 11

¶ Reas. for re-  
form. pag. 8.

“ Dedar. pa.  
34.

T. Brightm.  
in Apoc. 12.

some hundreds of yeares, though they were godly & vertuous, yet it cā not be denyed but the Bishops even then presently “ were caryed with much ambition, and strove for præminēce and outward greatnes. And the Princes let them have it, thinking that therein they did service to God. But they knew not that they did amisse. Yea indeed vnder *Constantine* began the Dioces an ruling Bishop; who till this time had but a name, and no power Diocesan. † Heerctofore I guessed they might have ben elder. But the truth is they had no life nor strength of Diocesans till vnder *Constantine* and the *Nicen* Councill. Which I have declared in “ an other place likewise. After which time, ambition and dominion Ecclesiasticall did still grow and increase more and more, evē in the best Fathers. Whereby Antichrist at the last did easily come vp. In which regard Maister *Brightman* iudged that the Prophecie of the womans beeing driven into the wilderness by the Dragon, *Rev. 12*, began to take effect vnder *Constantine*; and to be accomplished still more and more, till in the end vtter darknes and tyrannie overflowed. Now then, are the deedes and wordes and practise of the Bishops of these times meet rules for vs to follow,

name-

namely as touchinge Prelacie and Church government? Is it equall to make these our iudges heerein? No, by no meanes. Which I have signified also before. Yea, if there were no perill (as there is much) in following their wordes and deedes in the matter of Church government aforesaide, yet wee ought not to offer so much wrong to Christ and his word, as to take for direction and warrant in a matter of conscience any where but in his word. Howbeit notwithstanding al this, though those titles given to Bishops vnder *Constantine* and after (as heere hee alleagerh them) are too glorious and stately for Ministers of the Gospell, yet none of them imply such *Lordship* nor *Sole authoritie* Spirituall, as with vs the English wordes *Lord Bishop* do imply. For the they had not such sole authoritie (as I have already shewed) nor long time after, as now they have. Wherefore neither do these allegations of the Doct. (that in the titles given to Bishops vnder *Constantine*, nor 100. yeares after) fit his turne, neither wil they serve his purpose. Finally it is to bee noted, how the Doct. denyeth that "*Bishops may be- come them selves as Lords of the Churches, & yet holdeth they may be called Lordes.*" Surely his conscience telleth him that it is

† Pag. 109.

„ Pag. 64. 65  
66.

„ De 3. 152.

"Pag. 153.

it is to much which hee giveth them, For els why may they not behave themselves answerably and according as their iust name is. Where hee saith, "*the title of Lord Bishop is not given with relation, but as a simple title of honor and reverence. And, the relation is not in the words Lord, but in the word Bishop.*" This is plainly a meere shift, and an vntruth. For the relation is in both these wordes *Lord Bishop* iointly. That is, to their people they are Bishops with Spirituall Lordly power; that is, they have sole authoritie spirituall over them. And so they are called *Lords Spirituall*, which† hee seemeth in an other place to acknowledge. Thus all in vaine hath the D. laboured to make good the lawfulness of our *L. Bishops*.

¶ Pag. 150.

4.

"Pag. 68. 69

"Def. 1. 38.  
and 4. 3. 3.  
38. 39. 46.

Now fourthly, let vs note that frō this point that the Church government ought to be alwayes with the peoples freeconsent, and namely that it was so vnder the Apostles ( which I have shewed " before to be certainly true) hence it followeth that it is a plaine vntruth & a fallhood ( which the Doct. so often " affirmeth) viz. that the Bishops in the Apostles time were such for the substance of their calling, as ours now in England are. Ours are sole governours, they were not so. They admitted the Congregations  
con;

consent in all important matters of their government: ours do what they please without them, yea commonly against their liking. Besides, the Apostolike Bishops had not any addition of Civill coercive power, as ours have. Last, they had no mo ordinarie set Congregations to their pastorall charge but only one: ours are the Pastors (each of the) of many hundred Congregations. All which are evident *substantiall differences* in the churches and Bishops estate; as hath ben also observed purposely " els where. In which respect the very ground which the D. buildeth on is false: his very text (Rev. 1. 20.) is misinterpreted & abused, & so his *Sermon* & whole *Defence* standing therevpon is frustrat. And he doth Equivocat plainly.

Fifthly, where the Christian people have their free consent in Church government, there never is seene anie Pluralist nor Nonresident Pastor. For they wil never indure their Pastor to be a Nonresident from them, nor yet to be distracted with mo charges of soules then their owne. Which certainly al that feare God and have care of them selves & theirs, will esteeme to be a most godly thing to beholde. Besides also, they wil never indure any Covetous, nor Proud, nor adulterier, nor drunkard, nor ignorant, nor false

" Divine be-  
ginning of  
Christs true  
visib Church  
pag. 3. 4. 5.  
Declarat. pag.  
12. 13. 14.  
Reas. for ref.  
p. 41. 42. 43.  
5.



130 Church government with  
 false Teacher. And as their Pastor and  
 Guide is, such will they bee also ( in a  
 maner) alwayes & every where. The  
 adversary confesseth that *"The wisdom  
 of Gods Church in taking the cōsent of the peo-  
 ple in the Election of their Bishops, bee can not  
 but commend: he findeth so great and good ef-  
 fectes of it in the Church stories. For thence  
 it came to passe, that the people when their de-  
 sires were accomplished, did quietly receive,  
 willingly maintaine, diligently heare, & hear-  
 tily love their Pastors, yea venture their whole  
 estate and hazard their lives, rather then their  
 Pastors should miscarie. Verily this shew-  
 eth it to bee Gods ordinance, in that  
 he accompanyeth it with such and so  
 great blessings. Contrariwise, Plura-  
 list-Pastors and Nonresidents, who of  
 any conscience can allow? Who that  
 hath any sparke of religion, or care of  
 good life doth not detest and abhorre  
 them, and most worthily; as being in  
 deed of the reliques of Antichrist, and  
 instruments of Satan. All blindnes in  
 the people, and wicked conversation  
 floweth from these as frō fountaines.  
 Continual iarres and warres betwene  
 the Pastor and his flocke. And there-  
 hence groweth contempt of Religion.  
 Yea questionles, that which the Pest is  
 in mans body, the same are Nonresi-  
 dents and Pluralitie-men in Christes  
 Church. Whose fruits are too plenti-  
 full*

fall among vs. Archb. *Whitgift* saith  
 "That the Church is full of hypocrites, disse-  
 mblers, drunkards, whoremongers, Ignorant, Pa-  
 pists, Atheistes, and such like. D. *Bilson* also,  
 † To our Church comes all sortes, Atheistes, Hy-  
 pocrites, &c. All which filth ought ve-  
 rily to be imputed chiefly to Nonre-  
 sidentes and Pluralists. Now in Dio-  
 cesan and Provinciall Churches and  
 larger (where the people have not  
 their free consent in the Church go-  
 vernement) there must of necessitie  
 be Nonresidents and Pluralitie-men.  
 First, the chief and best Pastor of a ve-  
 rie large Countrey (hee whom they  
 call the Angell of such a Church) is no  
 other indeede then a great Plura-  
 list and Nonresident. For he hath the  
 proper charge of Soules over "all his  
 Circuit, as D. *Down*. professeth, & they  
 altholds. That is to say, over manie  
 hundred ordinary set Congregations,  
 wherefor the most part they them-  
 selves are never present; and never  
 do so much as see the faces of so many  
 people of whom yet they vndertake  
 to bee their proper Pastors. Are not  
 these huge Pluralists & Nonresidents  
 in the time of the Gospell? And thus  
 hee approveth *Theodorets* taking to  
 him selfe to be Pastor of 800. parishes.  
 Yea it cometh to passe that some Bi-  
 shops are Pastors to many mo. Againe

" Answ. to the  
 Admon. pag.  
 44. 45.

† Perp. gov.  
 pag. 155.

" Def. 3. 143.  
 & 1. 67.

† Def. 2. 127.

**132 Church government With**

**Chap. 7.**

“Perp. gov.  
pag. 328.

4 Pag. 247.

note how Do. *Bilson* shrinketh not to make Pluralistes and Nonresidences a Divine Ordinance and Apostolike, which he doth to the end that Dioce-  
san Bishops might seeme to be Divine: Saith he against the mislikers of Plu-  
ralitie and Nonresidence: “*Saint Paul*  
*him selfe knew not these curious positi-  
ons when he appointed Titus to take charge and over-  
sight of the whole Island of Crete: and saw no  
cause why one man might not performe many  
Pastorall and Episcopall duties to all that were  
in the same Countrey with him. And this  
touching the chiefe, and best, and ton-  
ly proper Pastor in a Diocesan Church  
and larger. Secondly, his Subtitutes  
will all seeke to bee in proportion like  
their Superiors. Whereof in deede  
there is great cause. For if the most  
Angelike Pastor, & he who in his Of-  
fice cometh nearest vnto Christ bee  
such, that is, so great a Pluralist and  
Nonresident, then who in conscience  
can mislike Nōresidents? Who would  
not desire to be plurified abundant-  
ly? Who would not iudge the greatest  
Pluralist the worthiest Pastor, & most  
excellent servant of Christ? I say, even  
inferior Nonresidents and Pluralistes  
in such Church estates must needes  
not only aboūd, but also superaboūd.  
True reason requireth it, and experi-  
ence among our selves doth shew it.*

Where

Where by what wofull wrack and har-  
yocke of mens soules is happened in  
our Lande every-where, any that  
looke about & consider, may see. And  
hee that seeth, can not have so flintie  
a heart as not to sorrow and mourne  
for it. Against which Spirituall deso-  
lation, yea rather ruine and destructi-  
on, no remedie can bee had, without  
giving the Christian people their free  
consent in their Spirituall govern-  
ment. For none have that care of o-  
ther mens soules, as Christian people  
would have of their owne.

Sixtly, heere are other Consequents  
of a most high nature, both in respect  
of God and also in respect of our sel-  
ves. First in respect of God, thus I ga-  
ther and conclude. If this opinion be  
false, w<sup>c</sup>. that the peoples consent in  
the Church government is the Apo-  
stles ordinance, and Christes immu-  
table commaundement for vs; then  
Christ in his New Testament is not  
the Teacher, Institutor, Framer, Lord  
and Lawgiver of his Visible Church,  
which is the Kingdome of heaven v-  
pon earth. At least, hee only is not.  
And the New Testament is not com-  
pleat nor all-sufficient for matters of  
Religion. Nor so compleat as the Old  
Testament was. And Christes divine  
Offices of Prophecy and Kingdome are not

6.

“ Impious  
opinions

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178 *Good government*  
now how the Apostle sheweth not to  
make Pluralities and Nonresidences  
Divine Ordinances and Apostolike,  
which he doth to the end that Dioce-  
san Bishops might seeme to be Divine.  
Saith he against the mistakers of Plu-  
ralitie and Nonresidence: " *Saint Paul*  
*him selfe knew not these curious questions when*  
*he appointed Titus to take charge and over-*  
*sight of the whole Island of Crete: and saw no*  
*cause why one man might not performe many*  
*Pastorall and Episcopall duties to all that were*  
*in the same Countrey with him. And this*  
touching the chiefe, and best, and ton-  
ly proper Pastor in a Diocesan Church  
and larger. Secondly, his Substitutes  
will all seeke to bee in proportion like  
their Superiors. Whereof in deede  
there is great cause. For if the most  
Angelike Pastor, & he who in his Of-  
fice cometh nearest unto Christ bee  
such, that is, so great a Pluralist and  
Nonresident, then who in conscience  
can mislike Nonresidents? Who would  
not desire to be plurified abundant-  
ly? Who would not iudge the greatest  
Pluralist the worthiest Pastor, & most  
excellent servant of Christ? I say, even  
inferior Nonresidents and Pluralistes  
in such Church estates must needs  
not only abound, but also superabound.  
The reason requireth it, and experi-  
ence among our selves doth shew it.

Where-

in Page 101.  
Page 101.

4 Page 107.

...which would much and ha-  
 ...circumstances is happened in  
 ...every-where, say that  
 ...consider may see. And  
 ...can not have so finite  
 ...to sorrow and mourne  
 ...Against which Spirituall defo-  
 ...rather ruine and destructi-  
 ...can bee had, without  
 ...the Christian people their free  
 ...in their Spirituall govern-  
 ...For none have that care of o-  
 ...soules, as Christian people  
 ...would have of their owne.

6.

Sixty, here are other Consequents  
 of a most high nature, both in respect  
 of God and also in respect of our sel-  
 ves. First in respect of God, thus I ga-  
 ther and conclude. If this opinion be  
 false, w.e. that the peoples consent in  
 the Church government is the Apo-  
 stles ordinance, and Christes immu-  
 table commaundement for vs; then  
 Christ in his New Testament is not  
 the Teacher, Institutor, Framer, Lord  
 and Lawgiver of his Visible Church,  
 which is the Kingdome of heaven v-  
 pon earth. At least, hee only is not.  
 And the New Testament is not com-  
 plete nor all-sufficient for matters of  
 Religion. Nor so compleat as the Old  
 Testament was. And Christes divine  
 Offices of *Prophecie* and *Kingdome* are not  
 abso-

Impious  
opinions.

”  
 ”  
 ”  
 ”  
 ”  
 ”  
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 ”  
 ”  
 ”

114 Church government with  
Chapter 7. absolut and perfect toward vs: but are  
» diminished and changed now in re-  
» spect as they were to the Jewes of old.  
» And the very forme of Christes saide  
» Visible Church is changeable by men,  
» and may be instituted first by men.  
» Whence it also followeth, that a noble  
» part of Christes divine honor & glory  
» may bee by men diminished, and ta-  
» ken from him, and may lawfully bee  
attributed to men. Every one of these  
consequents is certain: neyther can  
any of them be denyed nor shifted off  
by our adversaries who reiect the said  
opinion of the peoples necessary Con-  
sent in the Church government.  
Now this I earnestly desire all men to  
take notice of: that they may see what  
it is that hath mooved mee (and still  
doth) to embrace the opinion contra-  
rie to the course of the Church go-  
vernment in England. God is my  
witness that, were it not for these vn-  
avoidable Consequents which touch  
the very life and soule of all true re-  
ligion and godlynes, I should long  
since have conformed, & now would,  
in this behalf. For otherwise what  
reason have I to care for the people.  
But because my heart and conscience  
can not indure to admit these Conse-  
quences, which I hope is both honest,  
yet necessarie, and Christianlike, and  
so

It will be acknowledged by every  
 goodman that considereth it) there-  
 fore I beleve this said opinion  
 at an Evangelicall truth, viz. that  
 the people consent in church govern-  
 ment is an Apostolicke ordinance, and  
 Christes immutable Commandement  
 may. And therefore principally did I  
 write this Treatise which I intituled  
*The true beginning and institution of Chri-  
 stian life in a ministeriall Church, and the  
 things which are of the same by order, viz.  
 of the same and essentiell Constitution there-  
 of* which is all the matter that I have  
 to say here, even that I may in no  
 wise be guiltie of that fearfull sacri-  
 lege of sayling God of his Honor and  
 glory and glory to another, which  
 he so mainly forbiddeth. Which I  
 am sure is not don by acknowledging  
 the foresaide right of the Christian  
 people: I am sure that thus all the fore-  
 named wicked and impious Conse-  
 quences are avoided, and the whole  
 glory and honor of Christ our Savior  
 is preserved safe and sound: For thus  
 we fully holde him even in respect of  
 instituting the forme of his Visible  
 Church and government thereof vn-  
 der the Gospell to be our absolut Pro-  
 phet and King, and his New Testament  
 to be intire and perfect: yea fully so  
 perfect for us, as the Old Testament

12. 43. 24

† As by our  
 Attestat-  
 ions before  
 may be  
 seen.



was for the Iewes: and so the forme of his said Church and governement to be absolutely vnchangeable by men. Even altogether no lesse then it was vnder the Law. All this in holdinge our opinion (I say) we are sure of. Wherefore let me reason thus: That opinion which yeeldeth Cōsequents so godly and pious, must needes it self be godly and pious, & questionles cometh from God. But our opinion aforesaid yeeldeth Cōsequents so godly and pious: yea such indeed, as are principles and fundamental groundes of Christian faith. Therefore this our opinion it self is right godly & pious, and proceeding from God. Contrariwise, That opinion which necessarily forceth men to such impietie and vnchristian Consequents as " before I note, even to the overthrow of principles of faith, the same it selfe is not of God neither standeth with truth. What autors and fautors so ever it have. But the opinion of our adversaries verily is such. It forceth men of necessity to those impious & vnchristian Consequents, as I shewed. They can not possibly avoyd them. Therefore the opinion of our adversaries, who deny the Christian peoples consent in Church governement to be an Apostolike Ordinance and an

" Pag. 131.

134.

135.

136.

137.

138.

the commandment of Christ  
and to hold the forme of a proper  
Dissenting Church and governement  
to be lawfull and good; their opinion  
(if it) is not of God, neither standeth  
with truth.

Now the case standing thus (as most  
clearly it doth) no man can deny but  
that consideration of these certain cō-  
fessions aforesaid, as also in other  
in respectes, that faithfull man of  
God (whoever hee was) that made  
his Petition to the Kings Maiestie  
for a ~~reformation~~ of our way and profes-  
sion with peace and quietnes in En-  
gland, had great reason so to do, and  
his Excellent Maiestie (bee it  
pleased with reverence to his Roy-  
al Maie) to admit of it. For what  
could can ensue from vs, when wee  
firmly hold fast (as we do) such holy  
and Divine principles of Christian  
faith as before are mentioned; and  
where our inconformitie to the com-  
mon course in England is only for  
these causes, as I for my part do call  
God to witness to my soule, it is. I  
say, in regard of Religion thus what  
evil can probably be thought wil en-  
sue from vs? And as touching our  
tractation under the Kings autho-  
ritie and governement, Doc. Downham  
our bitter adversarie, acknowledgeth

of An humble  
Supplication,  
8c. An. 1609

"Dei. 1. 60"



...constant. ... Legatus E-  
 ... Whether we  
 ... take not me, nor your  
 ... that hee may shewe his  
 ... the Gospell therefore and  
 ... Our Doctor hath  
 ... and profane distinction,  
 ... which though he apply it to another  
 ... peradventure hee would  
 ... cause against vs, if hee  
 ... that it would bee taken as  
 ... faith, somewhat in the  
 ... apostolicall instituta-  
 ... Divini iuris,  
 ... And, every apostolicall  
 ... Ordinance is generally, per-  
 ... necessary. Which  
 ... repeat in his 4 booke.  
 ... to be taken from Bellarmine  
 ... 2. 1. cap. 2. I am  
 ... contrary to holy Scripture,  
 ... that the Apostles  
 ... in the Churches was  
 ... very commaundement, and  
 ... by men. Christ saith to  
 ... Teach all Nations to do what-  
 ... I have commaunded you. And Paul  
 ... to the Church of Corinth,  
 ... of the Lord that which he deli-  
 ... And he chargeth others,  
 ... and to keepe the Ordinances  
 ... taught either by word or  
 ... Therefore whatsoever is  
 ... Apo-

D. Down.  
 " Def. 47.

" Pag. 29.

The Apostles  
 practise was  
 Christs com-  
 mandement.

" Math. 28.  
 20.

† 1 Cor. 11. 23

" 2 Thef. 2. 15



pag. 76. &  
the margin  
of pag. 19.

Apostolicall, is indeed Divine, and is Christes very commandement, and (in respect of vs) generally and immutably necessarie. And so we affirme that the peoples consent in Church governemēt being a practise Apostolicall (as by those Scriptures "above specified it is proved) therefore it is also Christes Commaundement, and therefore also vncchangeable by men. Yea touching Church Censures, it is expressly Christes Commandement, *Math. 18. 17.* Therefore I conclude, seeing we & not they do stande with the All-sufficiencie of holy Scripture, with the intire and absolute Offices of Christ our Savior, viz. his Prophetical and Kingly Offices, even in teaching and injoyning a certaine forme of his Church and governement absolutely and vncchangeably for ever, and seeing wee, not they, do thus ascribe vnto Christ this Divine Honor (due in deed to his owne person) wholly and only, it must needes be easily perceaved that we, & not they, have the truth: also we, & not they, are free from schisme.

Will any defend our adversaries herein, & deny that they thus teach against the honor of Christ, or of his Word in his New Testament? Or that the pointes which they hold, do force men

impious consequents? I will shew that such must of necessitie follow that opinion: then I will use specific wordes. Whosoever holde one vniforme opinion of Church and government, who beleve the same therein to be alwayes, who do preferre the Diocesanial Church-governement to Bishops; and yet do also allow the forme of a Church and government where are no Diocesan Bishops, yea where the peoples consent and voyce-giving is required, they of necessitie must say that the forme of Christes Visible Church is the government thereof, which was instituted and also changed by man. Of force they must say that Christ in his New Testament is our Teacher, Institutor, Frammer, and Law-giver of his Visible Church, as he was in the Old Testament. They must deny Christes Priesthould and Kingly Offices to be in respect of appointing his Visible Church, and government: as also they must deny, that Christes Testament is sufficient rule for vs everlastingly and for ever. But that vni-  
formity our adversaries do deny.

ny. Therefore such are the Consequents which men are forced to acknowledge, who will hold as our Adversaries do. Now heare their words. D. Downname saith, "Where the government by Bishops can not be had, another forme may be used. Yea he affirmeth, † I he Apostolicall and so Divine Ordinance of government " by the Bishop alone (as hee thinketh Timothie and Titus were \* commanded to governe) is changeable by men. And this in his 4. booke hee often inculcateth and repeateth. But he saith, hee reacheth thus \* Out of charitie to those Churches which have no L. Bishops, and in favour of them. See this Doctor, how for favor of men, he wil spoile Christ Iesus of his due honor & glory. Such is his charitie to me, that it maketh him yncharitable and vndutifull to his Savior, and to his blessed Gospel. But hee will say perhaps, that he graunteth this change of the Apostolike Ordinances and Preceptes only for necessitie. Py! What necessitie may breake the Apostles Ordinances and Preceptes? Yea such preceptes, whereof the Apostle saith, " I charge thee in the sight of God who quickeneth all things, and before Iesus Christ, &c. that thou keep this Commandment without spot, and unblameable, until the appearing of our Lord Iesus Christ. Against what necessity have the

o D. Down.  
Def. 4. 104.

† Def. 1. 2 9.  
Def. 4. 105.

o Pag 82.

\* Def. 3. 107.

† Pag. 108.

† 1 Tim. 6. 13  
14.

the Church, &c. re-  
 member London and Provinciaall  
 Synodes may; how easily might  
 have been such if they thought them  
 possible. And wofull it were (God  
 knoweth) if they had need of this fa-  
 vour of the Doctor to main-  
 taine themselves withall against the  
 objections. But let vs go on;  
 And thus also in that which he pu-  
 blished with the great allowace of the  
 King of Great Brittain and London he be-  
 ing forth expressly, *Christ is not the*  
*Author of the Church*. Archbishop  
 Whit against Master Cantuarie (of  
 the same sort) saith that to holde  
 the head of the Church & governe-  
 ment thereof to be constant, alwayes  
 one, and unchangeable by men, is "*a*  
*just principle and reasonablen*. So sortely  
 would the great *Ables* of the Prela-  
 tes in England. D. Bilson maketh it the  
 substance of the third Chapt. of his  
*First grammaire*, to deny this part of  
 Christs Kingdome. Hee saith, "*The*  
*Kingdom and Throne which Christ reserved*  
*to himselfe, were passed directing and ordi-*  
*ning of, and did change in the Church, which he*  
*left in order*. May, sure he hath not  
 left the power. He still reserveth this  
 power & dignitie to himselfe vn-  
 der the name, as well as hee did vn-  
 der the name. And it is more then fri-  
 volous,

† Q. Powell in  
 Prefat. de  
 Adiaph.

“ D. Whigg  
 against T. C.  
 in the Prefat.

“ D. Bilson,  
 Petp. gov.  
 pag. 14. 15.

† Isa. 42. 8.



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volours, by advauncing Christes inward kingdome by his Spirit ( which the Doct. doth in this Chapter) to de-  
nie his Ourward Kingdom, which orde-  
reth the Outward Spirituall things  
in his Church. Such as are the *instru-*  
*ment of Sacraments, the Ordaining of the Mi-*  
*nisterie, the appointing of Excommunications,*  
*the Commanding of Sacred Societies and As-*  
*semblies, &c.* Is the power of these Out-  
ward things left to others? It is not,  
it may not be. Hee saith heere indeed  
that "the outward face of the Church where  
the good land had by the Word and Sacraments  
are gathered together, may be called the king-  
dome of heeaven and of Christ. And he saith  
well. But in this he either contradic-  
teth his generall purpose & discourse  
or els he meaneth that it, may bee so  
called, but not truly. Which is but  
double dealing. For presently after  
he saith, *He separateth the true Kingdom*  
*of Christ from the externall Order and Disci-*  
*pline of the Church;* which some in these  
dayes more *exuberant* then wise, do not se-  
parate. So he calleth the faithfull wor-  
shippers of Christ. But is it such *wis-*  
*dom,* I pray, to seperat frō Christ this  
his Divine honor and glorie, and to  
give it to others? Nay, this is accur-  
sed wisdom. Then, a Ministerie sup-  
posed to be *called by the Apostles in the Pri-*  
*marie Church,* he denieth to bee any part  
of

Cap. 16.

Cap. 17.

Hath hee any rea-  
 son for a strange one. Saith he,  
 that it is proper to his person.  
 But the power and authoritie  
 of such an ordinance  
 is not proper to Christes per-  
 son, yet the execution thereof  
 is committed to his Officers and Depu-  
 ties. And nevertheles all is Christes  
 power, is the Kings authoritie which  
 the Depu-ty of Irelad executeth. And  
 is not be Christes power and go-  
 vernment which his Ministers and  
 Judges on earth do execute? Yea,  
 say they. Which this D. acknowled-  
 geth, saying, *it may bee called the*  
*power of heaven and of Christ.* Yet hee  
 will further strive against the truth  
 of the cause, making the Minister, the  
*Judge, the Justice, and the Magistrate* to be  
 of the same ordinance alike. Which surely  
 no sound Divine would say.  
 To aske but to *Moses* law, the falsi-  
 ty thereof is soone scene. Every Mi-  
 nister in the lewes Church, must  
 be expresse and particular institu-  
 ted from God: but naturall reason &  
 the contraires were sufficient to  
 confute both the other. And is not  
 the same so with vs now also vnder  
 the Gospell? Yea truly. Wherefore  
 they are nowe Gods ordi-  
 nances, but not alike. He concludeth,  
 that

*Christ hath  
 a Kingdom  
 Commis-  
 sive.*

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that the Ministers may not arrogat any  
 part of Christes honor and power as incident to  
 their calling or function, They may take  
 to them the execution of that, which  
 to ordaine is only Christs right. That  
 power of his which hee hath in his  
 word committed to them and (as the  
 D. speaketh) *trusted them with*, they may  
 take to them, viz. the Keyes and My-  
 steries of the kingdome of heaven.  
 Which they arrogate not: but it is their  
 right to take & vse the same as Christ  
 himselfe hath specially appointed.  
 From this dissolut opinion aforesaid,  
 and so derogatorie to the holy Offices  
 of Christ it floweth, that this D. teach-  
 eth " *the peoples interest in Church-go-*  
*vernement standeth only vpon the groundes*  
*of reason and nature, and is deriued from the*  
*rules of Christian equitie and societie. And*  
*that this is both lawfull and † much*  
*to be commended. And yet also that " the*  
*people may willingly forsake, and worthily loose*  
*the right which they had. Nay more, hee*  
*holdeth the Apostolike and † Divine*  
*forme of Church-governement by*  
*sole governing Bishops (as hee main-*  
*taineth Timothe and Titus and the An-*  
*gell of Ephesus, &c. to have ben) may*  
*give place on occasion to those fore-*  
*named grounds of reason and nature &c*  
*" humane governement. Thus he by de-*  
*nying the peoples consent to be † essen-*  
*tiall*

¶ Pag. 339.  
 348.

† Pag. 334.

¶ Pag. 349.

† Pag. 299.  
 300.

¶ Pag. 348.

334.

† Pag. 368.

And in the choice of their Pastors, doth indeed make nothing essentiall to them. For that which is *Essentiall*; must evermore be had to the true being of any thing: it can never be altered; nor absent from it, as before "I have already noted. These our adversaries say our assertions are *raw and vndigested fancies*: but what raw and vndigested, yea irreligious assertions they doe holde and maintaine, it maketh me afraid even to thinke of it.

" Pag. 82.

It shall not bee amisse to observe somewhat contrarie to their opinion, out of some both of the Ancient and the late writers. *Cyprian* noteth this in generall as an odious error in the heretike *Negation*, though he aime at an other point in particular. But in generall this which they holde, *Cyprian* maketh noe lesse then hereticall in him. His words are "*Ille post Dei traditionem, humanam conatur Ecclesiam facere.*"

" Cypri. Epist.  
4. 2.

This man letting go Gods ordinance, indevoutly to make a Humane Church. Again touching the order and forme of the Church and administration thereof, hee in another place flyeth only to Christ and his word for authoritie, &c. saith: "*Quisquis alibi collegit, spargit. Adulterium est, perjurium est, Sacrilegium est, quodcumque humano furore instituitur, ut dispositio divina violatur. Procul ab huiusmodi homi-*

" Epist. 1. 9.



*num contagione discedite.* Whosoever gathereth elsewhere, he scattereth. It is adulterous, it is impious, it is sacrilegious whatsoever is instituted by mens madnes, that Gods order should be violaced. Depart far away from the infectiō of such mē. And a litle after, *Nemo vos fratres errare a Domus. Sui faciat. Nemo vos Christianos ab Evangelio Christi rapiat.* Brethten, let no man cause you to erre from the Lords way. Let no man pull you Christians from Christes Gospell. Of the church constitution and order againe hee saith:

† De Unitat.  
Eccles.

† *Verbis Christi insistere, quacunque & docuit & fecit, discere & facere debemus. Credere se in Christum quomodo dicit, qui non facere quod Christus facere precepit?* Wee ought to insift in Christes wordes: whatsoever he taught & did, we must learne and do. How can one say, hee beleeveth in Christ, who doth not that which Christ commandeth? Thus in the order, constitution, and governement of Christes Church this holy man of God layeth a necessity on vs to cleave alwayes to that which is in Christes Testament, not to Humane reason, nor to Civill disposition at any time.

or Perp. gov.  
pag. 339.

Def. 2. 73.

† Pag. 138.  
139.

† August. contra  
Crescon.  
Gram. 1. 33.

† De Unit.

Eccles. cap. 3.

Which our adversaries do "teach and maintaine to be lawfull. Augustine also of the visible Churches constitution (beside that † above cited in him) elsewhere writeth thus: "*Ecclesiam sine ulla ambiguitate sancta Scriptura demonstrat. † ibi quaeramus Ecclesiam, ibi discutiamus causam nostram. Nolo humanis documentis, sed*

As 11-

*... Ecclesiam demonstrari.*  
 The holy *Jerome* demonstrateth the Church  
 without any doubte. There let vs seeke the  
 Church: there let vs try our cause. I cannot  
 see that the holy Church should be shewed  
 by mens doctrines, but by the Divine Oracles.  
 And in that sense *Jerome* calleth Christs  
 Visible Church as it is vnder outward  
 government, *Fabrica Dei*, a Frame  
 which God him selfe hath built. Thus these  
 Ancientes. With whom heerein the  
 godly learned of late do consent also.  
*Augustin* said enough before. *Calvin*  
 to Cardinall Sadolei saith; *Non te adeo  
 precise trahere, ut reuocem ad illam Ecclesia  
 formam quam Apostoli constituerunt, in qua  
 huiusmodi unum habemus Vera Ecclesia exem-  
 plum: equo si quis vel minimum defleuit, ab-  
 errat.* I will not presse you so precisely, as to  
 call you backe to that forme of the Church  
 which the Apostles set. In which forme not-  
 withstanding we have the only patternne of a  
 true Church. From which if any decline neuer  
 so little, he erreth. He meaneth, he would  
 take it well at the Cardinalls handes,  
 if he could reduce him to the forme  
 of the Church which "the Fathers v-  
 set suppose, about 100. till 300. yeares  
 after Christ, & after for some while.  
 Howbeit he absolutly affirmeth that  
 in the forme which the Apostles set in the Scrip-  
 tures, the only patternne of a true Church is to  
 be had. And that if any decline neuer so lit-  
 tle from it, hee erreth. Which is all one  
 with that where hee saith, *Externa*

" Hieron. de  
7. Ordin. Ec-  
cles.

" Pag. 101.  
102. 104.

† Calvin. ad  
Sad.

" Instit. 4.4.

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† Instit. 4.1.2

† P. Mart. in  
Rom. 3.21.

† Sender. VI.  
Ab. Monarch  
2.6.

† *subsides quoque Deus addidit, quò infirmitatibus nostris consuleret.* The Outward helps and Meanes God hath added also, to the end that he might provide for our weaknes. If God have added them & appointed them for vs, what arrogancie shall it be for men to alter them? And chieflie the forme of the Visible Church. Like to these *P. Martyr* saith: "*Forma reipublica quandoque variatur: quod attinet ad Ecclesiam, non mutat formam.*" The Forme of a Ci-vill state sometime is changed: but as touching the Church it changeth not her forme. All this is very contrary to our forenamed adversaries. Nay, which is to our great shame, the very Papistes in this generall point are nearer to the kingdome of God, then such vnworthy Protestantes are. For they religiously and most strictly do holde this, that *† Christ only is the Teacher and Institutor of the forme of his Visible Church:* and that no men may ever change it from that same which is set downe in Christes Testament. In the particular indeed they erre: in setting vp vnder the Gospell a Vniversall church exercising governemēt; which is not Christes spouse, but the Queene of pride. Nevertheles in the generall they holde cleerely the truth (as I have shewed) whereby they put many of vs to shame who beare a name of pro-

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practising the Gospell. And so much  
of the Consequentes which highly  
touch the Honor and Office of Christ,  
and the Dignitie of his New Testa-  
ment.

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There are also Consequentes from  
our adversaries opinion, which great-  
ly touch our selves. First, whoso-  
ever of the Protestantes do refuse our  
foresaid Uniforme Opiniõ of the peo-  
ples consent, must of necessitie holde  
two distinct formes of Christes Visible  
Church, and two distinct formes of  
Church-governement to bee lawfull:  
that is, both that where the people  
are absolutely excluded, & that where  
they are admitted. The one ordinary  
and best (as they say) the other extra-  
ordinarie and only in case of necessi-  
tie, as before hath ben shewed. Now  
to holde two distinct & opposit formes  
of the Visible Church & Church-go-  
vernement, is directly all one as to  
holde two wayes to heaven, distinct  
and opposite in them selves. Which is  
very scandalous in religion, and that  
which can not stande with truth. For  
the Visible Church and Church-go-  
vernement is plainly the way to hea-  
ven and the Outward meanes which  
must bring vs thither, or els ordina-  
rily we cannot come there. That is,  
Ordinarily faith, repentance, sanctifi-

Two wayes  
to heaven.



cation, and at last glorification in heaven, cometh only by the Ministerie of Gods word; and none can lawfully administer, but being sent (now in these dayes) by the Visible Church, according to their authoritie in this case given them of Christ. Thus the only Outward meanes and way to heaven is Christes Visible Church and the exercising of her authoritie in such forme and maner as Christ her Lorde hath appointed her: Which is only one way; it can not be two wayes.

There is only one forme ordained of Christ. And so only one is true, & one lawfull, which soever it be. "Two wayes cannot be. D. *Dewname* answereth that there be other wayes which he alloweth, which are by *necessities* and *necessitie hath no law*. Nay, him selfe is lawles. Gods servants at no time are freed from Gods Law. As well in necessitie as in plerie, in adversitie no lesse then in prosperitie they are so ryed to the rule of his word (which is alwayes one) that they professe it alwayes vnlawfull for them to take vp any invention of their owne vpon any pretence. Indeed in Humane affaires sometime Necessitie doth excuse vs fro following mans law. And so the proverbe is verified, *Necessitie hath no law*. But in Gods matters, and

in

¶ As before  
also I noted.  
pag. 78.

¶ Def. 3. 108.  
& 4. 99.

In the affaires of the Church, which are causes touching our soules, no necessity nor prosperitie can free vs (as we find) from Gods law and ordinance appointed for vs. So far (at least) that we may never take vp any invention of men, which in Gods Service is evermore the way of "error and not of truth. As for Do. *Dynname* I remember the tyme, when hee was stout and resolute for *Pauca Methodus* in Philosophie. But the world is so changed with him since, that in Divinitie hee is now a professed *Dioplosophilus*, one that thinketh there are two wayes to heaven, two wayes and formes of administering Christes Visible Church, of Calling the Ministerie, of exercising holy Censures. Which matters (as before I shewed) are the ordinarie way to heaven for every soule: the Outward instrumentall Meanes sanctified of Christ to save his people by. Now he professeth two formes of administering them, essentially distinct and opposit the one to the other, and yet both to be lawfull. Which indeed is evidence enough that hee is in error. For the way of truth is only one (as before hath ben noted) but error is manifold. Wherefore among the Protestantes seeing only wee holde a Uniforme & constant opinion in this  
matr

see my  
Expositio  
of the 2.  
Commandment.

*Dioplosophilus.*

matter of Christes Visible Church, (which is for the peoples consent in the Ordinarie Governement) it is certain that wee only have the truth, and our adversaries are in error.

*Comfortable assurance  
in Christes Or  
dinances,  
not in mans.*

And heere withall this followeth from our opinion, that we only have comfortable assurance to our consciences, which the adversaries can not soundly have. We hold only vpon the institution of Christ & practise of his Apostles. Of which wee have reason to be confident; and wherein we may well have assurance. For when wee builde the forme and frame & whole administration of Christes Visible Church vpon the Rocks mentioned in the Gospell *Matth. 16. 18.* that is, vpon Christ and his worde alone; who can make vs so doubt, but that God will crowne his owne worke, and blesse his owne Ordinance, and sanctify his owne way. Certainly we ought with all cheerfulness to expect, and to receave assurance to our soules of Gods gracious favor and everlasting goodness, if wee stande in that way which plainly is Christes. *As many as walke according to this rule, peace shall be vpon them & mercy, and vpon the Israel of God.* But contrariwise our adversaries allowing of two wayes in the Churches spirituall governement and administratiō, the one

*Gal. 6. 16.*

the Apostolike the other Humane,  
both good (as they say) & both chan-  
geable by men; but neither of them  
any certain Ordinance or Cōmande-  
ment of Christ. Againe, when they  
make many<sup>16</sup> thousand severall Chur-  
ches in the world to vse no other Cal-  
ling of their Ministers but such as is  
of Mens institutiō and from naturall  
reason: do they in this give assurance  
to mens consciences? Nay, it can not  
be. At the least, men standing in such  
state, will often doubt and make ques-  
tion whether the spirituall blessings  
and graces of God in Christ bee pro-  
mised, or may bee instrumentally  
wrought in them by such a Ministe-  
rie no otherwise authorised and cal-  
led then so. For as it is most cer-  
tain that God saveth no man Ordina-  
rily but by Outward meanes, & that  
these Outward meanes are ordinari-  
lie Christs Visible Church, the Or-  
dayning of Ministers, and the admi-  
nistring of Gods Word, Sacramentes,  
and Censures therein; so it is most  
uncertain and much to bee doubted,  
whether God will acknowledge anie  
of these Outward meanes and instru-  
mentes to be his, or will give his or-  
dinarie blessing vnto them, working  
faith, repētaunce, sanctificatiō, & here-  
after his heavēly glorie in vs, by thē;

*“ Those  
which follow  
the doctrine  
of our Atte-  
stators be-  
fore alleged.*



Elp. 7.

*As also to  
stand under  
a Necessitie,  
may breed  
this doubt.*

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ynles the saide Outward meanes and instrumentes be simply of that forme and nature, and bee exercised by the power and authoritie of such persons only, as he himself hath specially ordained and sanctified in his word to that purpose. This doubt, I say, at least, will and must needs arise from the opinion of our adversaries. And it can not but weaken the faith of many, if in the end it do not wholly subvert it. Which indeed may come to passe from this originall, divers, and sundry wayes. But our vniforme constitution of the Church and administration thereof, cutteth off all occasion of such doubting, and leaveth our consciences safely resting on Christ alone. And so much for this.

7.

Seaventhly, where this is held, viz. that the peoples free consent ought to be alwayes in the Church government, there necessarily the Visible Catholike Church of Rome is ruined, quite overthrowen, and destroyed. Yet this assertion of ours being made good, her spirituall tyrannie & usurpation is easily demonstrated. And there is no man who seeth not this. But contrariwise many see not, and many will not see (till they feelee) that which yet is as certain and as sure a Consequence in true reason, viz. that  
-ny where

where the peoples consent in the Church government is condemned and hated, there the Church of Rome will get advantage, and in time advancement againe, notwithstanding that Civill Magistrates for a season doe what they can to resist the same. I know many will at the first thinke this a Paradox: yet verily it wil prove true. For the Church of Rome not only in reason, but by cleere rules of Divinitie and Religion, must needes get ground of vs, if we willingly give away this invincible Bullwarke and Fortresse against the. I meane Christes Visible Churches true and proper Nature: and that both *intensive*, which is the power of Spirituall government received from Christ her Author and Founder, wherein the Peoples free consent is comprehended, as before I have often rehearsed; and also the *extensive* quantitie and Outward Body of the said Church, which in the Gospel never reacheth to many Ordinances Congregations nor to any Set circuit of ground at all (as a Diocesan Church doth) but to one ordinarie Congregation only, as I have "elsewhere plainly declared. This is the true and proper Nature of Christes Visible Church in the New Testamēt. And I would all men did cōsider this;

*Advantage  
to the Pope  
by a Diocesan Church.*

*Christes Visible Churches Nature  
Intensive.*

*Extensive*

*"Declarat.  
pag. 18.*

Chap. 7.

138 Church government with

viz. that the effectuall defence of our faith against Poperie is & must be the alleadging and pressing against them this Nature and proper Constitution of Christes saide Visible Church.

Without which we shall labor against them al in vaine; and which our forefathers *Zuinglius*, *Luther*, and the rest, wisely holding and maintayning (as above we have seene) have easily & mightily from thence by the sword of the Spirit (whiche is the word of God) put them to flight and quelled them. And so may we do still: but no otherwise. In which regard it grieueth me often times when I see many of our Defenders of the truth against the Papistes, being otherwise learned and godly, yet dealing in this matter very vncircumspectly, and I may say praposterously. Who make no great reckoning to stande with the Papistes vpon the proper Nature of Christes Visible Church; or if they medle with it, they do not strictly holde to that Nature & forme thereof which is left vs in the N. Testament, being plainly another and distinct from that of the Iewes vnder the Law. This verily our men against that Adversarie do consider too little, and they prosecute it lesse. They treat more of Christes Invisible, or Militant, then of the Mini-

ste.

¶ Chap. 3. &  
4. and pag.  
101. 103.  
104.

A great  
cause why  
our contro-  
uersies come  
not to an  
end.

*free consent.*  
 sterall Church. So leaving the question in deed, and labouring in things which touch not the point. Whereby it cometh to passe, that they resist the not with that fruit as they might. For wee must know that ordinarily the Church Ministeriall is the Meanes and instrument of true faith. If the Meanes and procuring cause (which is most sensible to vs) be not first well cleared, and mens consciences therein satisfied, and the same demonstrated plainly to bee of Divine institution, the doctrine of faith besides will bee but vncertain.

If any say, Our Forefathers overcame the Papistes by the word of God cutting downe their other foule errors, *Purgatorie, Free-will, Auricular confession, Real presence, Images, Praying to Saints, Iustification by workes, &c.* They overcame them not by affirming that the people ought to have alwayes their free cōsent in Church government. And so may wee also overcome them still. I answer, Men are much deceived that do thus thinke. Our Forefathers (as I said) by this verie assertion (that the people ought to have their said free consent) did vterly overthrow the Papistes: and without this they could not possibly have so done. For vnles this assertion had

*Objection.*

*Answer.*



had ben true, neither could the first Protestant Pastors bee truly authorized and called; neither could any of the Protestants at first lawfully have forsaken the *Roman* Church, whereof they all stood members. And then, I pray, how could they have overcome them? Nay, it had never ben possible. For it had ben to smal purpose, if they had oppugned those their other errors only, & withal had iustified the forme of the *Roman* Church, and the calling of their Ministerie; which our Forefathers must have done, if our said Assertion had not ben true. And so they must have taryed still ordinarie members vnder the government of the same Church. Againe, to small purpose had they oppugned those other errors, if they had left to obloquie their owne Ministerie. Which likewise they must have done, if our said Assertion were not true. For as in warfare, good weapons, and much strength without iustifyable authoritie, will in short time bring ruine and confusion to them that vse the same: Even so it is in this cause; yea much more heere it is true. Though wee seeme to cut down Popish errors with the sword of Gods word, yet if wee do not cleere our Ministerie, and iustifye our Calling, & give good satisfaction

*A simile  
made.*

of our handling the Word and Sacraments and Spirituall government, wee shall quickly labour in vain. And that appeareth certainly as much as this day in England; the greater is our woe. Not only in respect of Popery, but in other respects also.

Well; will our adversaries say. The Protestantes Ministerie is iustified sufficiently against the Papistes, albeit the people have no consent in their Ministers Calling. Oh would God our learned men in Englande would shew this substantially. Then would I (for my part) quickly conforme, as before also I protested. But otherwise, let them bee assured the Church of Rome, do what they can, will get ground of them in England. And this maketh mee to lay this to heart, as I do. Every day we are challenged by the "Papistes to proove the lawfulness of our Ministerie in England, and of our Calling to it. What say our learned men heereunto? A direct and a full and a stedfast answer must be made to this. Mens consciences will not be satisfied with dilatorie and flustering answeres. Nor, if wee leave Scruples & Difficulties in that we speak.

"D. Kellio;  
Treatise of  
fasth, A. D.  
John Frasers  
&c.

Chap. 7.

The true in-  
signification of  
the Prote-  
stants Mini-  
sterie.

To iustify the Calling of our Ministerie in England and to prove the lawfulness thereof, wee must plainly shew that the persons who give this Calling with vs, have good authoritie indeed to give the same. This is the very point. Let our learned men make this cleere, and then the *Papistes* are stopped; then all men are satisfied. For it is a plaine case and graunted of all, that every true Ministerie in the Church must be receaved from some persons who have good and iust authoritie to give it. And this is essentiall to every true Ministerie.

Some there are in *Englande* who affirme, the Ministers authoritie is only an Inward Calling, and gifts of the minde. And so hath no absolut necessitie to be Outwardly receaved from any other. Which in deed is not fit for any wise man, or honest Christian to holde. It is the worst answer of a thousand, and in a word mecrely *Antibaptist* call. Some others there are who say that this authoritie of the Ministerie (and of exercising Excommunication also) is derived originally from the Magistrate, even from the King and Parliament with vs. And so they expound that ordinance of our Saviour, *Tell the Church to be*, *Tell the civil Magistrate*. Verily they may also

Mat. 18.  
27.



*the peoples consent:*

163

*Chap. 7.*

*† Mat. 86.*

*18.*

as well expound these wordes, *† Vpon*  
*the Rocke I will build my Church*, to signi-  
fy, Vpon the Civill Magistrate, vpon  
the Prince Christ buildeth his church.  
For thus they make Christes Visible  
Church vnder the Gospell only a Ci-  
vill Societie, and a Humane politie.  
Which profane opinion is so vnwor-  
thy of all true Christian people, that  
it deserveth to bee exploded no lesse  
then the other. These answers against  
the Papistes (wee may thinke) will do  
but litle good. For as it is absolutely  
necessary that a true Minister of the  
Gospell have his calling given him  
outwardly from some persons, and  
that these persons have good and iust  
authoritie to give it: So likewise, it is  
absolutely necessarie that every true  
Minister of the Gospell have his cal-  
ling given him by those who are by  
Christ him selfe (or his holy Spirit in  
the Apostles) authorised to give it.  
For thus only can an Ordinarie Mini-  
sters Calling be of God (which is "ne-  
cessarie") and not of men. And this is  
that which we call Essentiall in every  
Ordinarie Ecclesiasticall Minister. A-  
gaine, as I said, this will soundly an-  
swere the Papistes, and nothing els.  
But now all the matter will be, who  
are the persons which have power &  
authoritie from Christ to give a Cal-  
ling

*cc Ioh. 3. 27.*

*Heb. 5. 4.*

*Mat. 23. 35.*

*1. Cor. 12. 5.*

*Rom. 10. 15.*

*Who are the  
persons that  
have power  
from Christ  
to make Mi-  
nisters.*



“Pag. 43.

“Pag. 56. 57.

† Reas. for re-  
form. pag. 43.

46. 47. &c.

Divine begin-  
ning of Christs

Visib. Church.

Argum. 9.

A Definition

general.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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ling to a Minister of the Gospell.  
Heere, as touching my selfe, when I  
deale with Papistes (as often I have  
don) I affirme as D. *Tilenus* in this case  
answered the L. *La Vall* in *France*, which  
“before I remembred: viz. that the  
people consenting together in the  
truth of the Gospell, have frō Christ  
power and authoritie, first to forsake  
all Sacrilegious Priestes and their mi-  
nisterie; and then to give a true and  
lawfull calling of Ministerie to some  
whom them selves do like. Wherein  
*Tilenus* shewed *Cyprian* iudgement also  
agreeing with his. *Cyprian* there affir-  
ming likewise, that this power of the  
people is from Divine authoritie, as  
“before also is shewed. And other ve-  
ry plaine proofes heereof (Act. 1. 23.  
26. and 6. 3. 5. 6. and 14. 23) I have  
† twice set downe at large out of the  
New Testament. Beside all which,  
there is very pregnant reason also for  
the same. For *Christian* people, whether few  
or many, joynd together in a constant socie-  
tie of one ordinarie Congregation to serve God  
according to his word, are a true Visible  
Church of Christ. Every true Visible  
Church of Christ is his *Kingdome* vpon  
earth, his deare *Spouse*, his owne *Body*,  
&c. Now it ought not to bee doubted  
but Christ hath given power to his  
*Kingdome*, to his *Spouse*, to his *Body*

to governe it selfe, to preserve it selfe,  
to provide for it selfe ( when it wan-  
tereth) all things ordayned for it, in the  
best maner it can. This may not bee  
doubted. Therefore such a Societie  
vnder the Gospell wanting Ministers,  
must have power to ordaine Mini-  
sters for her selfe. Likewise the Apo-  
stle saith, *All things are theirs, and they*  
*Christes, and Christ Gods.* Then, whē they  
want Ministers they cannot want po-  
wer to provide them to them selves.  
Seeing God hath made them theirs.  
Further, the Apostle requireth the  
christia people to *try the Spirits* of their  
Teachers *whether they be of God or no.* And  
Christ saith, *His sheepe heare his voice: a*  
*strangers voice they will flee from.* But they  
can not thus discerne and try, vnles  
they may reiect their Teachers being  
false and erroneous. And if they may  
reiect, they may chose. Yet alwayes  
(as I said) in the best maner they can.  
Some heere object and say, The peo-  
ple in deed have power and right, but  
they have not meanes thus to do, whē  
they want Ministers. I answer, if they  
have power, frō whom have they it?  
It will be said, from God. If the people  
have power from God, then they have  
meanes also. Otherwise God giveth  
power in vaine. But that is absurd &  
false, that God giveth any power in

1. Cor. 3. 22.

23.

1. Ioh. 4. 1.

Ioh. 10. 27. 2

164.7.

vaine, or such as can not be acted. If God intend an end (as he doth) in giving all power, then sure hee intendeth Meanes also to effect the said end. And so a Church wanting Ministers, but having power from G O D, hath Meanes also to make Ministers, and so likewise to do everie other Ecclesiasticall action. They are not vtterly & altogether destitute of iult and lawfull meanes to performe any such action for their owne vse in the feare of God: That is, the best meanes they have is sufficient, whē they have not such as they would and should have otherwise.

So then, this was the answer which the said *Tilenus* gave to that *Prech* Lord. But in deed this is not only *Tilenus* answer in this matter: for it hath ben the comon defence of all sound Protestantes alwayes when they be opposed, touching their Ministerie. Which the common consent of all our *Attorneys* before cited, and many other, maketh manifest. If any have given other answeres, yet only this hath ben the firme & sure anchre to trust to. Other answeres are all to weake & vncertain: this only is cleere and constant. Though "*D. Bilson* do vniustly deny it. A most certain deduction of this power and right of the people, from

See our Serj  
Adversarij  
beere. A-  
bove. p. 73.  
74. &c.

See Perpe. gov.  
Page. 335.

from Christs ordinance in the Gospel, I have plainly shewed before in the first Chapter. Also the benefit and fruit of this defence we see in all Churches abroad; namely it is evident in those of *France*. Against which the learnedst of the Papistes have nothing soundly to reply. So that the Churches there flourish and increase mightily, blessed bee God. Who, but for this answer, would certainly both then when *Telus* so did write, & before, and since, have ben much troubled, and staggered, and no lesse then shamed. As many are now with vs in England, who do shunne and despise this answer. Whereby I see, that to lay against the Papistes their other errors (before we have cleared the lawfulness of our Ministerie) is in deed vnseasonable, and little availeable. For if we be shamed in the eyes of vnderstanding people, or have not certainly what to hold, & stand to, when we be vrged to make good the Calling and lawfulness of our Ministerie, Papistes will easily with distinctions and subtle answeres make a faire shew in reconciling other matters (betweene vs in controverfie) to Gods worde, though I graunt they be grosse. When we are shamed in so maine a point as the Calling of our Ministers is, in no



*Church government with*  
other matter afterward we shall, nei-  
ther can we have good successe.

Perpet. gov.  
pag. 335. 368.

*The very  
question is,  
Who have  
power essen-  
tially to  
make Mini-  
sters.*

But our adversaries of the Prote-  
stantes in *Englands*, what say they to  
this? How defend they the Calling of  
our Ministers against the Papistes? D.  
*Bilson* denyeth vehemently that "*the*  
*peoples consent is essentiall* in the making  
of any Ministers. I desire him then to  
tell vs what is essentiall in it. There is  
no question but somewhat is. Then  
what is it, which is essentiall in ma-  
king a Minister? If the peoples con-  
sent be not, surely I know not what  
els they will assigne to be. And yet, as  
I said, somewhat must be. Wherefore  
I conceive the peoples consent may  
be said to be essentiall by Gods word  
in the making of a Minister vnder the  
Gospell, because no other thing els can  
be assigned by Protestants as Essenti-  
all therein. The common answer in  
a manner of all men is, that in England  
our Diocesan and Provincial Bishops  
do give our Ministers their Calling  
and Office. Heere I demande, is this  
Essentiall in the Calling of our Mini-  
sters, or is it not? I thinke few advi-  
sedly will saye, it is Essentiall. For  
whatsoever is Essentiall any where,  
the same is essentiall every where; as  
before I have observed. And so they  
must deny the true Essence of Mini-  
sterie

State in the forraigne reformed Churches where they have no such Bishops at all, & where at first they had no Minister at all: Therefore they will not say, I think (I know they can not) that the Ordination by Bishops is Essentiall to Christs Ministerie vnder the Gospel. Yet againe, if they say not so, they answer the Papist nothing: they satisfie not the question. So that what they will resolve on in this point, Surely no man can well tell. Wherefore heere the craftie Priestes and Iesuites among vs will perswade vehemently their disciples, that they have got the victorie. Seeing wee can not affirme whence our Ministerie is essentially derived & given vs. In the end I doubt not, the common defence will be this, that our said Bishops by their sole authoritie and power do essentially give the Calling of all our Ministerie. And that from Archb. *Cramer* & *Ridley* (our first Protestant Bishops) they have stil so done. Let what inconvenience soever follow thereof, Be it then so. Yet even they likewise must have it given to them. They (say, those our first Bishops) must have it derived vnto them fro others. From whom had they their authoritie and power? Briefly it will bee answered, they had it given them from the Bishop and Church of *Rome*. And that  
in

¶ 170. 7.

For the Sup-  
plication  
for Tole-  
ration, &c.

170 Church government With  
in deed is the truth: the Pope is he, who  
made Archb. *Cranmer* and *Ridley*, &c.  
such Bishops. They had no other Ordi-  
nation since. And from them all the  
rest of our Ministers have had their Or-  
dination to this day. And so the effect  
of all is, that our whole Ministerie in  
England successively and derivatively  
cometh from the Pope. Doct. *Downam*,  
Doct. *Bisson*, and all that maintaine the  
Church state in England will thus an-  
swer. But O miserable defence, & wo-  
full vnto vs. Which in deed though it  
be false, yet it is such as the Papistes de-  
fire, and do triumph in. It is false two  
wayes. First, whatsoever the Church  
of Rome did give to Archb. *Cranmer*,  
&c. that wholly they tooke away a-  
gaine, namely when he fel from them.  
For then they both deposed him, and  
excommunicated him. So that they  
left him no whit of that power & fun-  
ction (so much as lay in them) which  
they had given him. But questionles if  
they could give it, they could take it  
away. Wherefore (so soone as hee was  
ours) being thus cut off and excommu-  
nicate from the Church of Rome, hee  
could not after that have any power (as  
derived from them) to make Ministers,  
nor to do any other Bishoplie act. Se-  
condly, wee all knowe the Church of  
Rome to be the very Antichrist, chiefe

in respect of their Clergie and Spiritu-  
all government, and most chieflie of  
all in respect of the Pope, from whom  
all the rest (as from the Head) doe take  
their power and authoritie. Now shall  
we say that very Antichrist can have  
power from Christ to make Ministers?  
Or that we can have a lawfull Ministe-  
rie derived from thole who had their  
power only from him? It can not bee.  
*What communion hath light with darkness?  
What concord hath Christ with Belial?* And  
so, what hath Christ to do with Anti-  
christ? Nothing at all. Thus then our  
consciences can have no assurance, wee  
can not have confidence in such estate  
of the Ministerie. But certainly Christs  
true Ministers among vs in Englande,  
have a better Original the this. Where-  
fore this answere of our State Prote-  
stants must needes be false. Yet in this  
answer who seeth not how the Papistes  
do reioyce, triumph, and insult? Who  
seeth not, how by this they are incou-  
raged, strengthened, and multiplyed  
among vs exceedingly? Truly it would  
pity a mans heart to beholde how this  
one point putteth life into thousandes  
to stande vp against Christes Gospell, &  
the libertie of their Country also. For  
when they heare our selves openly to  
subscribe to the Church of *Rome* and to  
that meanes such a gift of grace, even  
that

*2. Cor. 6.  
14. 15.*



that which is our glory, even the holy instrument of our faith to salvariō (for so is our Ministerie) they will say, if the branch be holy, the root is more; if the rivers be sweet, the head-spring is delicious. And so how can it bee chosen, but the Papistes thus will bee graced, and get great advátage among vs? Many heere have another refuge, but that also helpeth nothing. Say they, as Popish Baptisme is so far acknowledged by vs, as that with it only wee are held to bee sufficiently Baptised & not to need Baptizing againe when we com from them to the Church of England: So likewise wee may acknowledge the Popish Ordination to the Ministerie thus far, and yet nevertheles cōdemne their Church and separate from them. I answer, the case is nothing like betweene Baptisme the signe of our initiation in Christ, and the Calling to the Ministerie. In the word there is expresse warrant for not repeating the signe of our initiation in Christ (which of old was *Circumcision*, and Baptisme now is the same) though ministred by a false Ministerie and Church. As wee may see in the " not Recircumcising of such Jewes as had receaved that signe in the Apostasie of *Israell*, and turned frō the same to the truth. But there is no warrant at all in Gods word for any to re-

The last refuge of our Adversaries taken away.

" 2. Chron.  
30. 11. 18.  
" 35. 17.  
" 23. 6.  
21.

to receive the outward Calling to the Ministerie, or to stand in that power and authoritie which is derived from such a Church. There is no such thing can be believed in all Gods booke. Therefore we may not conclude the like in this manner of Ordination to the Ministerie, which may bee done for not repeating of Baptisme. For by Gods worde Ordination may be repeated, yea certainly, after a Ministerie received in Christes true Church: much more after it hath ben received in a false Church. So that these two ordinances of Christ are nothing like in this point. Wherefore out of question, Ordination to the Ministerie as it is derived from Antichrist, must be wholly renounced of every faithfull man: and may bee (as is said) renewed and repeated in Christes true Church, as occasion serveth. At Rome there is in it both an impiety, and a nullitie. In their administring of Baptisme there is not a nullitie altogether, as in that correspondent example of *Mark* in Apostasie before alleadged, it well appeareth. And this is sufficient for our purpose, though other answeres may be given also. Wherefore this remayneth, that when wee grant the descent of our Ministerie in Englande to come lineally from the Church and Pope of Rome (which we must grant, will wee

nill

Chap. 7.

174 *Church government with*  
nill we, if we deny it to arise essentially from the Christian peoples consent in each Congregation, all the world seeth that we give the *Pope* a maine advantage against vs, and we put into his hande a strong engine to draw vs back againe vnto him. Which also he effecteth dayly vppon many among vs, as woefull experience sheweth in our Land: yea even vpon some of my very friends, and neare acquaintance.

*The causing  
of Vnitie.*

Def. 3. 36.  
Et.

Beside this, there is another point of the Churches government, namely their Iurisdiction in cōpounding Schismes, in making peace and vnitie and consent among Christian people, which beeing ascribed as proper to Diocesan and Provinciaall Bishops (as they in England do say it is, and as *D. Downam* with great vehemencie defendeth) certainly true reason will cary it further, it can not possibly stay there. This will serve a *Popes* turne a great deale better: and to such a one it belongeth in deed as a very true and forcible ground for his Vniuersall Government over all Christians in the world, if there were any Divine and Evangelicall truth in it at all. But there is no truth in it. Because this is no Divine and Evangelical way for Vnitie in religion, *viz.* to constitute one Visible Head with absolute pow-

power of a small government whether Diocesan, or Provinciall, or Vniuersall. Or to take from the Christian people their free consent. There is not in the Gospell any such Meanes to Vnitie. It is a Humane policie, a carnall device: it is no institution of Christ lesus. Who in his word and by his word (with the helpe of the Ministerie therein ordained) provideth sufficiently for true peace, and holy Vnitie among all his people. For he saith, "Ye are, not knowing the Scriptures. And, search the Scriptures: for they are they which testifie of me. And "I am the way, the truth, and the life. Likewise the Apostle testifieth, that these are the makers of Schismes and divisions, who teach and holde any thing "besides the doctrine learned from the Apostle. So that indeed the meanes appointed of GOD to make Vnitie in the Church, is Gods word: and not one Superiour over-ruling Minister over many distinct ordinarie Cōgregations, which the word knoweth not. But in truth such a one is the very proper cause of dissention and schisme. For he being willing to submit to Gods word, his power draweth many with him: & yet he cannot lightly prevayle with all. Whereupon followeth dissention and schisme. And then he with his cōpany (being the stronger in the world) may

Gods written  
word is the  
cause of V-  
nitie.

"Mat. 22.  
29.  
1. Ioh. 5. 39.  
"chap. 14. 6  
Rom. 16. 17.



Chap. 7.

The true  
cause of V-  
nitie.

The true  
cause of dis-  
sension in  
Religion.

Def. 2. 114.  
ἐκκλησιαστικῆς

176 Church government with  
may cry out loudest against those few-  
er that dissent from him, that they are  
Schismatickes and peace-breakers: but  
look vnto the word of God, & the them-  
selves will be found to bee the makers  
of the Schisme in departing from the  
said word of God by their Traditions.  
We see then by this that the true & iust  
cause of Vnitie in the churches of Christ  
is to cleave vnseparably to Christes Te-  
stament. Which me not willing to fol-  
low alwayes, but seeking to walke ra-  
ther in the wayes and customes and in-  
ventions of men, thereby they give oc-  
casion indeed of much strife, discord, &  
dissention. This is the true cause of our  
differences in religion. It is as senseless  
which D. Downname maintaineth, that  
Diocesane and Provinciaall Bishops (ha-  
ving no Superior Ecclesiasticall) can be  
causes of Vnitie. For none of these can  
do any thing, but each in his owne cir-  
cuit. Now what is that to Christian  
Vnitie, when nevertheles there may be  
(for all the) so many opinions as there  
be independent Provinciaall Bishops.  
Only a Vniuersall Church and Bishop  
(if we list to follow Mens policies, and  
not Christes Testament) may in deed  
cause a kinde of Vnitie. But againe,  
such Vnitie without Veritie, is vnto  
Christian people plaine tyrannie. And  
we professe, that absolute Vnitie vnder  
a Vissi-

is not so good, as the  
 such a one is mischievous.  
 rather would his faithfull ser-  
 vices should be proved and exerci-  
 sed by Schulmarke, then their con-  
 sciences oppressed by tyrants.

Some perhaps will say, that thus we  
 seeme to desire dissentions, seeing we  
 seek reasonable & likeliest meanes of  
 Vnity. I answer. First, The Pope hath  
 better colour so to object, then Pro-  
 vincials, as before is said. Second, our  
 meanes of Vnity which we embrace,  
 are far more likely to effect the same,  
 then their way. For they have a Pro-  
 vinciall Bishop without the word:  
 but we have Christs written word, &  
 his churches helpe also. These meanes  
 among vs will settle more vnicity and  
 peace in truth a hundred times, (espe-  
 cially within the body of our Church)  
 then our adversaries have or can  
 have by their L. Bishops. If our Magi-  
 strates would shew vs their favor and  
 aid (which our adversaries enjoy)  
 that I say would quickly & vni-  
 versally be evident. But for want of  
 the Magistrates said favor, I grant mo-  
 difficulties do appeare amonge vs,  
 then would otherwise. In which case  
 yet no Christian ought to be offended,  
 but to consider both that vnder the A-  
 postles it hath been so, and that All-  
 might

*The Magi-  
 strates favor  
 a speciall  
 cause of V-  
 nity.*

Chap. 7.

See D.  
Downam.  
Def. 3. 67. 68.

Def. 3. 46.

mightie God sheweth heereby that  
is "better so to bee, then vnder Hu-  
mane tyrannie though pretending  
Vnitie. Doct. *Downam* setteth vp his  
rest vpon a Vniuersall Synod for V-  
nitie. This is his chiefest bucklar. But  
alas, how vaine is it? For first, a Vni-  
uersall Synode indeed is impossible to  
be had: especially by vs in these dayes.  
For when and where had any Christi-  
ans the least benefit by a Vniuersall  
Synod, since the Pope hath ben dete-  
sted? What a meanes then of Vnitie  
is that which our Adversaries pre-  
tend? Namely, which is not possible  
to be had; or howsoever, most rare &  
difficult. Secondly, such a Synod as  
the D. stands for, *viz.* Setting downe  
*Decreta tanquam Dictatoria & inuoluntaria*  
*Ecclesijs*, Decrees as it were vncontroulable  
and not vnder the examination of the Churches,  
is by the learned "before plainly  
condemned: to whom I will adde M.  
*Chemnicus*, & condemning the Council  
of *Trent* for this very cause & in these  
very wordes; denying also that any of  
the Primitive Councils were such.  
And yet a Vniuersall Council (if it  
may bee had) and other Councils so  
far as they may be had, we allow, and  
imbrace, and do acknowledge great  
benefit by them: namely, so that their  
Decrees may bee examined and tryed  
(by

See Pag. 107.  
Sec. 103. 108  
&c.  
Exam. Con-  
cil. Trid. part  
1. pag. 3.

the people's consent. (Gods worde) of them to whom  
 word appertaineth. This vse (I  
 of a General Synod wee allow as  
 he; which indeed is the only  
 use of Synods. Certainly Provin-  
 ciall and Diocesan Synods wee allow  
 more then he doth. For hee so admit-  
 teth these Synods, that yet the Head  
 Bishop in any of the is to "over-rule  
 all. And what vse of them is there  
 then The L. Bishop may have as good  
 Counsel and advile with lesse trouble  
 and charge. But these are not that  
 Meanes of Vnitie which hee preten-  
 deth: It is (as I said) the Synod Vn-  
 versall; and that of supreme and abso-  
 lute power spirituall over all Christi-  
 ans, and that from Christes expresse  
 ordinance. Which verily also taketh  
 away Sovereigne power fro all with-  
 in England, to reforme our selves in  
 religion, what need so ever there be.  
 Which I leave to the wise to consider  
 of. Yea this his opinion doth in the  
 end necessarily induce a Pope, as I have  
 said.

"Def. 4. 82.  
 83. & 2. 114

*Note this ill  
 Consequent.*

Hitherto of perverting the true in-  
 Nature of Christes Visible  
 Church, where the people of the  
 ordinary Congregations are barred  
 their free consent in the Church go-  
 vernance. Where we have seene what  
 great and lamentable evils follow  
 there-



Chap. 7.

What extent or limit is there of a Church in the New Testament.

See also before pag. 10. 157.

¶ Pag. 150.

¶ Def. 1. &c.

180 Church government with therevpon: even to the making of a plaine path way for the Popes rec-  
trance among vs. Now wee shall see that the same mischiefe cometh likewise by extending the Churches outward Body larger and further then it ought to bee. The iust extent of the outward Body, or the true bounds and limites of Christes Visib. Church alwayes vnder the Gospell is one ordinarie Congregation only. The reason is, because so we finde it to bee in the whole New Testament of Christ. All the which I have proved and declared plainly els where, viz. before pag. 87. and *Declarat.* pag. 10. 19. 20. &c. It is to prophane and vnchristian, advisedly to affirme, that in the New Testament Christ or his Apostles have limited and defined no Church. Or that men may change those bounds which Christ or his Apostles have set. The Papistes them selves are not so grosse, as I before I have noted: & they would desire no greater hand vpon vs then that we should so answer them. Some certain limites therefore and bounds of a Church questionles Christ hath set. But our adversaries, and namely "D. Downe" refusethe the ordinarie Congregation. They avouch and maintayne a Diocesane and Provinciall Church to be of Divine institution

*the people's consent.*  
 tion in the New Testament. What  
 maintaine they? A Diocesan Church?  
 y, in deed Christes Visible Church  
 must be not only Diocesan, nor  
 only Provinciall, no nor only Patriar-  
 chall, but eve Vniversall. I say, where  
 Christes Visible Church is not belee-  
 ved to bee by Christ limited only to  
 an ordinary Congregation, there all  
 reason and rules of religion will re-  
 quire Christes said Church to bee no  
 less then Vniversall. For no man can  
 see that Christes said Church in the  
 New Testament is limited and restrai-  
 ned to a Diocese or Province only, &  
 that it is there forbidden to be a Vni-  
 versal church. Our adversaries seeme  
 not to desire to shewe it. For as they  
 weakly and slightly affirme Diocesan  
 and Provinciall Churches to be in the  
 New Testament, (yea even against  
*Common*) so they openly acknow-  
 ledge that Christ hath vpon earth  
*one whole Church being but one Body sub-*  
*ject to governemēt.* So that they yeeld  
 the Church not to be limited to a Di-  
 ocese or a Province. And what can the  
 Papists with more? They will never  
 desire more to be yeilded them from  
 Protestantes (if we stick to our owne  
*Principles*) then to acknowledge all  
 Churches Diocesan and Provinciall  
 Churches, (and therefore our owne  
 M 3 in

*A Diocesan  
 Church re-  
 quireth a  
 Vniversall  
 Church.*

*No limiting  
 of a Dioces.  
 Church in  
 the N. Test.*

*See before  
 pag. 122. &  
 Hook. 126.  
 132.*

132 *Church government with*  
*in England*) to be but Membrall Churches, not intire and independent, not indued with authoritie for the government of them selves immediately from Christ; but to be partes and dependants of *one whole Church being one Body* subiect to government. For thus we must by Christes ordinace referre our selves for religion and spirituall government to that one Body Visible, whereof wee say wee are a part. Heere a hundred " difficulties will come vpon vs. The Doct. acknowledgeth also *a highest Senat of the Vniuersall Church* for the government of it. And certainly in all true reason there must bee so. For there must bee by Christe ordinance a correspondent government to the Body of every Church which is of Christ. Maister Hooker trulie acknowledgeth it, saying: then "*must be a correspondant Church-politie to every Visible Church, But Doct. Dom-*  
*name* wil perhaps turne this to a Vniuersall Councill or Synod. If he doe, it is yet a simple evasion. First, I noted " before, that there never was a right Vniuersall Synode, how so ever some have ben so named. But if any Synod have ben helde for Vniuersall, yet such are exceedingly rare and extraordinarye, in deed in these dayes not to be had. But the Churches Body  
being

" Before pag.  
179.

" Def. 3. 3.

" Hook. 3.  
132.

" Pag. 113. &  
178.

being ordinary, and continuing al-  
ways, must have a correspondent go-  
vernment (as is said) that is, ordinarie,  
dayly, and continuall. And this is it  
which we speake of. If the Doctor wil  
grant such a highest Senat of the Vni-  
versall Church, that is, ordinary, con-  
stant, and dayly exercising governe-  
ment to this constant Body, the what  
is this els but a College of Cardinals?  
And in every such Consistorie or Se-  
nat, I hope he will grant a President,  
yea constant and during life; not for a  
weeke, or a short time. And what is  
he but a Pope? Neither is it materiall  
whether this President bee subiect to  
his Senat, or not. Which hee idly ca-  
steth in a little & after. Many Papistes  
do hold the Pope to be inferior to his  
Council; and yet they are verie Pa-  
pistes. And the Doct. holdeth a Pro-  
vinciall Bishop to be by Divine ordi-  
nance Superior to his Provinciall Sy-  
nod. Why then may not the Vni-  
versall Bishop be superior likewise to his  
Universall whether Synod, or Senat?  
Without question he ought to bee as  
well. Thus no marvaill if Popish Wal-  
ton (who conferred with this Do-  
ctor) went from him worse then hee  
came. For holding such grounds, hee  
can never make any sufficiēt defence  
against Poperie, as I have said.

¶ Pag. 6.



¶ Instit. 4. 6. 2

His foure other reasons of difference betweene a Provinciaall and a Vniuersall Bishop (which hee setteth downe pag. 6.) are as frivolous as that which is most. First he alleageth *Calvins* authoritie. But what is that to a Papist, or to one tempted that way? And yet hee abuseth *Calvin* also. For though *Calvin* saie, "*There is not a like reason of one Nation and of the whole worlde* : yet he meaneth this vpon supposition. That is, if a Nation have Gods worde for their warrant as the Iewes had : & if the whole world have not Divine warrant, as the Catholike Visible Church now in deed hath not, then there is not the like reason betweene a Nation and the whole world. But otherwise verily there is. For a Bishop to both is necessary, if both have Gods ordinance for it selfe : a Bishop to neither is lawfull, if neither have Gods ordinance. And this *Calvin* him selfe plainly signifyeth in Sect. 9. Saying: *Nihil proferimus* (Papistæ) *nisi prius ostenderint hoc Ministerium* (Vniuersale) *Christo esse ordinatum*. Noting by this, that it is *Christes* ordinance that maketh the difference betweene a Nation and the whole world, not the oddes of the Circuit. But this the Do. wholly supposeth, as also *Calvins* second answer to the Papistes immediately follow-

ing

ing in the former place; Saith he, *Est  
idcirco quodammodo illud (Iudaicum)  
quod non debet. Summum il-  
lum Pontificem typum fuisse Christi nemo ig-  
norat. Nunc transfuso Sacerdote in illud tras-  
fuso est.* Wherefore Calvin reiecteth  
the Jewes High Priestes National Mi-  
nisterie, and denyeth the vse of the  
like now for another reason, which  
the Doct. also dissembleth. So that his  
abusing of Calvin heerein, is manifest.  
Again, these last mentioned wordes  
of Calvin do confute the Do. in ano-  
ther place, where to resist "me, & hee  
denyeth the Jewes High Priestes Go-  
vernement to have bene a *typo*. Se-  
condly the Doct. maketh this diffe-  
rence betweene a Provinciaall and a  
Univerfall Bishop; saith he, *No mortall  
man is able to wield the government of the  
whole Church.* It is true. Nor yet of a  
Province nor of a Diocese. For the  
least Pastor of these shall bee a huge  
Pluralist and Nonresident, which are  
contrary to Christ, as before hath ben  
shewed. The cause then of all this  
vnableness is, the want of Christes or-  
dinance. Which to both is alike, as I  
have said; and so their *vnableness* is both  
alike. Oherwise both should bee *able*  
and sufficient for such a charge well  
enough. The Doctors third exception  
is as the last before. Saith he, it would  
prove

The high  
Priest was  
a figure of  
Christ,  
which now  
ceaseth.

" Reas. for re-  
form. pag. 5.  
† Def. 25.

2.

See pag. 150  
and Reas.  
for Refor.  
Reas. 3.

3.

186 Church government with  
*proove dangerous and pernicious if that one  
 Head should fall into error.* So also it is  
 dangerous and pernicious to many  
 thousands when a Provinciaall Bishop  
 falleth into error. Yet the D. will not  
 hold this a reason to proove him sim-  
 ply vnlawfull. And therefore neither  
 is it for the Vniuersal. Specially seeing  
 a Provinciaall Bishop can not make v-  
 nitie: a Vniuersall may, as I have said.  
 His fourth exception is likewise a ve-  
 rie fancie; viz. that it is *impossible* trouble to  
*much inconvenience to repaire from all parts*  
*of the world to one place.* There is no such  
 matter, if Christes ordinance for it  
 were manifest. If any inconvenience  
 may seeme therein to be, it is super-  
 abundantly recompensed with far  
 greater blessings, when wee practise  
 Christes ordinance. And truly this  
 must be so, if the Do. opinion be true,  
 that Christ hath in the New Testamēt  
 appointed a Vniuersall Church Visi-  
 ble being but one Body subiect to gover-  
 nement, as above we have seene. He  
 addeth, *These reasons may suffice.* Yea tru-  
 ly, they suffice to make 10000. Pa-  
 pists; but they wil never reclaime one.  
 Vnto this wee may adde, that the  
 very Natures of a Diocesan or Pro-  
 vinciaall Church, and of a Vniuersall,  
 have no essentiall difference in them.  
 The very Forme and Order of admi-  
 nistring

Such a Bi-  
 shop to such  
 a Church  
 must be,

differring not in any substantial point. Only a Church limited to one ordinary Cōgregation differeth essentially from a Vniuersall Church, as also from a Diocesan and Provinciall, as " I have shewed elsewhere. Whence it is, that where the Church is Diocesan or Provinciall (as it is now in England) there is an easie passage to the Vniuersall: and sooner they may be combined into one, then where the Churches are limited each to one ordinarie Congregation, the people inioying their free consent in Church-governement. Nay, there are many stronge seeming reasons inducing men of reason to yeelde that the Diocesan and Provinciall Formes of Churches not only may easily, but also ought necessarily to bee combined, & to come into one Vniuers. Church. For whatsoever is or can bee brought by Doctor *Deuane* or any other, to maintayne Diocesan and Provinciall Churches, the same is much more pregnant for a Vniuersall. And what warrant alloweth them to rule over the particular Congregations, that same requireth them to be ruled also by a Vniuersall Church. If Diocesan and Provincialistes go about to produce Scripture for their origen & institution, they do it so weakly, so

" Declar. pag.  
11.12.13. }



Chap. 7.

*Eph. 4. 4.*

*12. 16.*

*Math. 26.*

*18.*

*1 Cor. 12. 28*

*Rev 20. 9.*

*Gal. 4. 26.*

*And in the  
Creed, I be-  
leeve the  
Catho-  
like  
Church.*

*Def. 3. 66.  
67.*

188 *Church government with*  
vntowardly, and so vnlikely, that any  
man seeing & considering it without  
partialitie, would bee ashamed. But  
heere the Catholikes step in boldly, &  
foorth-with they name sundrie pla-  
ces in the New Testament for their  
"Vniversall Church Visible. Which  
indeed have more shew for it, then a-  
nie places have for Diocesan or Pro-  
vinciall Churches independent, as  
ours be in *England*. Again, if Vnitie,  
concorde, and peace-making be a rea-  
son for Diocesan and Provincial churches,  
it is much better for a Vniversal  
Church. For it is true, a Vniversall  
Church may cause in Christendom a  
kind of Vnitie & peace: but Diocesan  
& Provincial Churches can never. For  
among these there may bee easily so  
many opinions, as there bee Provin-  
ces: Their Bishops beeing *αὐτοκέφαλοι*,  
Heads by them selves. Where the D.  
saith, † *The Church was free from Schismes  
before the Papacie*, then vnder it. It is  
most vntrue; and it bewrayeth in him  
much ignorance, though he disdain  
to have that once imagined in him.

The case being thus, what resistance  
can be made to the subtrill and migh-  
tie perswasions of Iesuites and Popish  
Priestes vrging tender soules & con-  
sciences vpon these advātages? Chief-  
ly when they shall shew them withall  
that

that our great learned Divines & Doctors confesse that Christ hath ordain-  
ed in the New Testament that his  
true Visible Church should be one Body  
subject to government: and that a  
Univerfall Church Visible is Christes  
ordinance now vnder the Gospell.  
Seeing it is plaine, that a Univerfall  
Church Visible at this day in all the  
world there is none, but the *Romane*.  
And the *Roman* Church in deed is a  
Univerfall Visible Church, intending  
to have, and having members in eve-  
ry Nation vnder heaven. Yea, it hath  
seemed to have bene such for these  
thousand yeares past: but the *Catho-  
lics* avouch it to have ben ever since  
Christ. And why may not that bee  
likely, if a Univerfall Visible Church  
bee Christes Ordinance? Certainly  
Christes Visible & Ministerial Church  
must continue "alwayes from the  
time of his Ascension vnto the Worlds  
end. And some where extant it must  
be. But this hath not ben any where  
since in all Christendome, except at  
*Rome*. Whence it will follow (if those  
our Doctors sayings be true) that the  
*Roman* Church hath ben and is Christes  
Univerfall Church Visible. It is fond  
to object (as some doe) that No parti-  
cular Church can be Univerfall; be-  
cause they are opposit. And so neither  
can

Chap. 7.

*A strange over-  
sight in  
our Defen-  
ders against  
Poperie,  
granting a  
Univerfall  
Church Vi-  
sible in the  
N. Testam.*

“ Math. 28. 4  
20.

can the *Roman* Church, seeing it is particular, bee Vniversall. I saye, this is fond. For a Vniversal Church Visible must have some particular Visible Church to bee their Head. As, from King *David* till Christ the Vniversall Church had the particular Church at *Jerusalem* for their Head. So the *Roman* Church may be the Head of the Vniversall Church visible now (if Christ have ordayned any such which those our D.D. seeme to grant) and in that respect it may bee well called a Vniversall Church, though it selfe bee but particular. Thus the *Catholikes* will have strong advantage still vpon the Provincials. And they will presse, that we ought rather to imbrace the Vniversall Church then any Diocesan or Provinciaall independent, as ours in *England* is. Nay, they will shewe that (if we will be saved) simply we must be professed members of Christes Vniversall Church Visible, seeing Christ hath ordayned it. And this absolutely can not be mo then only one in the world. And in this case we must suspect our opinions in religion which differ from the doctrine of Christes only true Church: we must thinke it at least probable, that the doctrine of the said Church is the very minde of Christ, though otherwise wee might make

make question of somewhat therein. And such doubts must be decided & tryed within the saide Church, not without it. So that first we must provide that our selves be in the communion of the said Church. And this, after the former reckoning will proove (as I have shewed) to bee the *Roman* Church. And so Doctor *Downe*, and the rest, have spun a faire threed. Which fearfull inconvenience and mischief followeth by denying this true Christian Assertion, viz. that Christes true Visible Church vnder the Gospel is only one Ordinary Congregation: as also this, that the peoples free consent in the Church government ought to bee alwayes admitted.

Where may be added an other vn-speakable and intolerable mischief, (which cometh by this magnifying of a Vniuersal Visible Church) against the Kings Maiesties Soveraigntie, and against al other Civil Magistrates free government. A Vniuersal Visible Church is the very ground and reason that so many do give their lives against the oath of allegiance to our King, as now there do, and (as it may be feared) many mo will. For the Vniuersal Pastor or Bishop of the said Vniuersal Visible Church (whom the mem-

*To grant a  
Vniuersall  
Church Vis-  
sible vnder  
the Gospel, is  
the ground of  
all mischief.*



members are bound to heare & obey in all doubtes of conscience and questions of faith) will easily make a great shew that he is the common Father, and that all Princes ought to bee his Sonnes, and that their States are appointed of God through Christ for the said Churches inheritance. And therefore that they may bee brought vnder this Churches & Holy Fathers obedience " *viz. & modo*, if the said Church and her friendes can any way effect it. Yea, so far they may indeavour the advancement and enlargement of this Church into the possessions which Christ hath left to his Vicar, if he can get them, that in procuring the same they may ( *ordine ad Deum* ) lawfully destroy all obstinate resisters & hinderers thereof. But most of all, where any States or Princes have ben formerly of that Church. In such case (they thinke) by a double right they may iustly, and ought necessarily, seeke their conversion or confusion. But all honest and truly religious Christians do heerein plainly see the pride of Antichrist. Wherefore I will unfold this packe of spiritual and temporal mischiefes no farther. Only I would to God that Governours and people also, did mark the true Origin and fountaine of all this,

By what  
meanes see-  
ker.

By what  
meanes see-  
ker.

as they feele the harme that cometh of it.

Last of all, from the due consideration of the fore rehearsed points which have ben heere plainly and truly laid open, it followeth and it is manifest, that many among vs (who would seeme to see somewhat in the knowledge of the Gospell) do very fondly and improvidently say that our controversies in the Church of England, are but for trifles and things indifferent, and about Circumstances only, not for any Substantial matters. They who have any sense of their owne good, or feare of future falling away of brethren, can not but perceave the vanity, yea in deed the plaine follie and vnt ruth of such sayings. First, P.

Martyr saith, "*Wee must confesse the Church governement to bee not the least part of Christian religion; and that the Gospel seemeth to be neglected by them who put away from them so excellent a part thereof.*"

Master Cartwright affirmeth that it is, "*of the Substance of the Gospell;* and that

"*the kind of governement is a matter necessary to salvation and of faith.*" And so Cal-

vin saith (as before I noted) † *In illa Ecclesia formā quam Apostoli constituerunt vnicuique habemus vera Ecclesia exemplar: a quo si quis vel minimum deflectit, aberrat.* In that

Some of the Church which the Apostles set

N downe

† P. Mart.  
epist. ad Doct.  
min. Polon.

† T. C. 1. pag.  
48. & 2. 247  
" T. C. 1. 26.  
& 2. 570.

† Calv. epist.  
ad Sadolet.

Chap. 7.

\* Instit. 4. 1. 1

See the Di-  
vine be-  
ginning  
& insti-  
tution of  
Christes  
Visible  
Church.

\* Declarat.  
pag. 31. &c.

A true and  
plaine Ex-  
position of  
the 2. Com.

downe we have the only patterne of a true Church : from which if any bend aside never so little, he erreth. And thus in another place hee saith: "*Externa subsidia Deum quoq; addidit, quo infirmitati nostra cōsuleret.*" God hath also added Outward meanes and helpes whereby he may provide for our infirmitie. Shewing that evē touching Outward means our infirmitie is not holpen but by such only as God ordaineth for vs. And that it is the worke of God to institute the Outward meanes in the exercise of religion: the principall whereof is the Forme of the Visible Church and Governement. Men cannot institute this, neither ought any to attempt so much, for that is to intrude in Gods office. Agreeable heereunto is that, which I have written in my "*Declaration*", where I shew that vnder the Gospell the forme of Christes Visible Church, the kinde of governement, and Calling of the Ministerie are matters of substance in religion, & fundamentall. And more fully in a proper place for this point, viz. in my *Exposition* of the second Commandement. Where I make it manifest that Mens institutions in these matters are a direct breach and violation of Gods sacred Lawe and Divine Commandement to vs, even of the second Commandement in the Decalogue.

signe and withall that Christes ordinances heerein are in deed partes of Gods true worship, matters of doctrine, matters of faith, matters of substance in religion, and ordinarily necessarie to salvation. For these Outward Meanes where they are right & true; that is, of Divine institution, they are the instrumentall workers and causes of inward grace and life to our soules: and those that are of men are contrary. For by the true Outward Meanes as by ordinary Instrumentes God coveyeth to vs his grāce, giveth vs faith, and bringeth vs to salvation. God saveth vs not without meanes, nor ordinarily without these meanes before named, nor with or by these meanes being of Mens institution, and invention, and tradition. His owne ordinances only hee sanctifyeth and blesseth. Hee promisseth a blessing only to them: to Mens devices, though they seeme never so plausible or probable in the reason of men, yet he giveth nothing, hee promisseth nothing, we can bee assured of nothing by them, vnles it be of Gods assign. Which indeed we may be sure of. These then are no small matters (I am sure) nor Circumstances in religion, but matters of substance (as I said) and such as wee ought first to

Before pag.  
155.

*Nothing in religion more important, no thing more weighty then the Controversies now in England.*



know and vnderstand in our Christs  
an professio before we can reape firme  
assurance to our soules. Without our  
vnderstanding the truth and falshood  
of these Outward meanes, our whole  
faith and religion may soone bee sha-  
ken, & overturned, specially in these  
distracted times. Yea the manifold ill  
Consequentes before noted do all  
hange vpon the vniustifyable forme  
and nature of Christs Visib. Church,  
the Ministerie, and their Calling.  
Which are the special matters of con-  
troversie now in *England*. And particu-  
larly the Church of *Romes* advantage  
against vs I have somewhat opened  
before, viz. because the sacred right  
of Christs faithfull people touching  
their free consent in Church governe-  
ment is denyed. But in this I have  
ben to long. The waightines of this  
matter touching the lawfull & right  
making of Ministers, and the perill  
of erring therein hath drawen mee to  
say so much.

Page 156.  
157. &c.

In regard of all which wee may see  
also the great cause which they had  
who published the *Offer of Conference*  
disputation, not long since. Whereby  
they desired a iust and equall tryall  
(which hitherto they could never  
have) of these thinges which do so  
certainly touch the safetie of our  
soules.

The offer of  
Conference  
why it was  
published.

Chap. 7. 197  
 Couler. Chiefly considering how vio-  
 lently they have ben overborne, af-  
 flicted, and despised in this cause, as  
 they still are. Moreover, by this  
 before delivered their affirmation is  
 showed evidently to bee true (which  
 the Doctor so ignorantly "skorneth)  
 where they say, that *some of the propo-*  
*sitions* which they offer to maintayne  
 are such, as if they were not true, wee  
 can not iustly separat frō the Church  
 of Rome, nor stand out against it. Those  
*same Propositions* which they meane, are  
 namely the fourth & eight set down  
 in that Offer. Which affirme that  
*a Church is but one Ordinary Cōgregation:* and  
*that the people ought to have their free con-*  
*sent in the spirituall government thereof.*  
 Unto which may be added the 5. 6. 7.  
 and 10. as being all of one nature by  
 cleere and certain consequence. The  
 soundnes and firme truth of all the  
 which, hath ben sufficiently proved  
 and declared heeretofore, and might  
 by such a right Christiā tryal as there  
 they desire, bee brought to further  
 light. Wherefore D. Downames absurd  
 reproches against that treatise, calling  
 it most senselesly "*an Unchristian and*  
*unmodest Offer,* and the Positions there-  
 in, *Schismatical novelties,* do declare with  
 what gall of bitternes his heart over-  
 floweth against the truth, against his

"Def. 1. 32

†Consider-  
 tion. 6.

"Def. 1. 32  
 & 4. 81.

Chap. 7.

Def. 2. 48.

198 *Church government with*  
brethren (as "hee dissemblingly cal-  
leth vs) and also against those noble  
Pillars of the Gospell before alleaged,  
(our *Attestators*) who are heerein his  
vttter adversaries, whatsoever he pre-  
tendeth to the contrary. He as a cocke  
on his owne dunghill, may crowe  
what he list. But if the *Offer* had bene  
or might bee accepted in such equall  
order as is there tendered, he would  
be made to eate his wordes, I doubt  
not: and all the infamie of *Schisme* &  
*Noveltie* would fall vpon his owne  
head. Without which acceptanc, elee  
the Doct. know that his tedious and  
Sophisticall writing, & all other such  
like, will be held by wise men to bee  
vaine boasting, and no better cōquest  
then of such Champions as draw their  
weapons, strike, fight, and take on at  
adversaries whose handes they will  
bee sure, them selves have firste tyed  
fast. Yea, whom they will bee sure to  
have in their power to imprison and  
persecute if any presume to move a-  
gainst them. Neither will they indure  
to bee shewed the imminent danger  
from the common enemy, till all  
come about their heads. And so much  
touching the important Cōsequences  
of our present Assertion.

CHAP.

CHAP. 8.

*An answer to divers chiefe Obiecti-  
ons of the adversaries of this cause;  
noting also brieflie their inmodest,  
& not Christianlike reproches against  
this Evangelicall doctrine.*

**F**IRST we will consider heere D.  
*Downes* second booke of his *De-  
fence*, affirming and maintaining  
that there were proper Diocesā Churches vnder the Apostles. Which being  
true, the people then certainly had  
not a free consent in Church-gover-  
nement. A cleare reason whereof I  
shewed before pag. 85. And I willingly  
acknowledge it still. Yea and likewise  
that neither now they ought to have.  
That *vnder the Apostles the Churches were  
properly Diocesan*, the D. affirmeth in the  
title of this second book of his *Defence*;  
and doth his best to maintaine it in  
the whole processe thereof afterward.

Where indeed I cōmend him above  
all others that ever wrote in this cause  
against vs; namely for that hee doth  
more fitly and rightly set downe the  
point of the controversy which hath  
so long troubled Christian people in

D. Down-  
names  
*Defence.*  
2. Booke,  
answered.

D. Down-  
names  
commendation.



Chap. 8.

*Whether  
proper Dio-  
cesan Churches  
were  
under the  
Apostles.*

*The Defini-  
tion of a  
Diocesan  
Church.*

*Declarat.  
pag. 20. 21.  
&c.*

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England, then any other before him hath don. Which "point only, if it were Christianly and plainly decided, would bring great contentment and a ioyful Vnitie, I am perswaded, to many thousandes. But the proofes of his assertion heere do all faile him: Nay, they are strangely abused and perverted by him, specially his Scriptures. And heerein he is little to bee commended. Let vs examine therefore his Scriptures: and then the rest. Yet by the way wee will Define a proper Diocesan Church, before wee begin with him. *A Diocesan Church is a Societie of professed Christians, whose spirituall government is practised without the peoples free consent, and whose Pastor hath a pluralitie of ordinarie Congregations in his charge.* Such a Church we deny to have ben vnder the Apostles: and I pray the Reader to have recourse to those seaven Reasons of mine which I have "elsewhere set downe to proove this my denyall and to disprove his assertion.

Now what doeth the Doctor bring to proove his opinion? Expect not (good Reader) that I should follow him in his vaine flourishes, and needles amplifications, repetitions, invectives, & other passages more fit for ostentation, & to satisfy his intéperate humor, then for profit. My desire is,  
so

So as I may with perspicuitie in the  
 cauſero vie breuitie: and if not to de-  
 liver *multa pauca*, yet to take heed not  
 to deliver *pauca multum*, as hee doth.  
 Wherefore I will pick out that which  
 see materiall in him: the rest I will  
 let passe. In his first Chapter pag. 4. he  
 setteth downe a most confused distri-  
 bution of the diuers senses of the  
 Greeke word *Ecclesia*, (in the New Te-  
 stament) which we vsually translate  
 Church. Wherein hee committeth 5.  
 errors pertinent to our question. First  
 from this in *Mat. 18. 17. Act. 15. 22.* hee  
 would make a *Synod or Consistorie*: which  
 I have answered before pa. 108. & c. Se-  
 condly a *Nationall Church* of the Iewes,  
*Act. 7. 38.* Which likewise I have an-  
 swered, in *Reas. for Reform.* pag. 5. in the  
 margin. Thirdly, Christian Nationall  
 Churches in the *nober plurall*, as he spea-  
 keth: namely in *Rom. 16. 4. 1. Cor. 16. 1.*  
*9. 2. Cor. 8. 1. Gal. 1. 2. 22.* Which places  
 he abuseth & perverteth most rudely  
 and desperately. The wordes do ex-  
 pressly signifie nothing but a num-  
 ber of Ordinarie Congregations;  
 each of them assembling in one  
 place, or at most contayning "no mo-  
 re ordinary assemblies then one: and he  
 without, yea contrary to the expresse  
 letter fancieth to him selfe a Nationall  
 Church, from no ground, nor shew of  
 ground

D. Down.  
 Defen. 2. 4.

1.

2.

3.

Such wee  
 meane by  
 Parishes.

See my De-  
 clarat pa 10.  
 and 18. 19. &  
 28. 29. 31. 32.

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chap. 3.

4.

ground in these places. Fourthly, he bringeth *Act. 5. 11. and 8. 1. and 11. 12. and 12. 1. 5. and 13. 1. and 14. 23. & 20. 17. 28. 1. Cor. 1. 2. 2. Cor. 8. 23. 2. Thes. 1. 1. 1. Tim. 5. 16. Jam. 5. 14. Apoc. 1. 4. 11. 20. and 2. 1. &c.* to prove a Church of a City and Country adioyning. Where his error is like to the former. What should I say to this man? Not one of all these signifyeth a Church of a City and Country adioyning, if he meane it to be extended or intended to mo ordinarie Congregations then only one. Which is his meaning. It is true the Churches of these Cities heere specified (*viz. of Ierusalem, Antioch, Ephesus, Corinth, Thessalonica, &c.*) might have members then which dwelt scatteringly, and some a good way of from the place of their ordinarie maine meeting, and such also as did assemble often in divers vncertain companies (as in times of trouble there is reason, & it often commeth to passe) but yet in those primitive times they all in each Church then made no mo but "one ordinarie assembly, as I have said. The true Grammar sense and proper meaning of the worde *Ecclesia* in those times doth proove it. What Divinitie shall we expect from these *Doctors*, who will pervert Grammar? Which our Doctor is not ignorant of: but his error

Which in a good sense may be called a Parish.

† See my Declaration pag. 18. 32.

her heere is wilfull. All sound & Authors of the Greek tongue, according to whom the Apostles do speak, do shew that *Ecclesia* in the times then, and alwayes before signified one ordinarie Congregation only, and not many. His first error heere is, that the New Testament noteth some Churches *not defining whether an iustre church, or but a part*. And he citeth *Act. 9. 31. and 15. 3. 4. 41. and 18. 22. Rom. 16. 16. 23. 1. Cor. 4. 17. and 6. 4. and 11. 16. and 14. 33.* with a great many other. But all these are likewise by him grossly abused. For in all these places the Scripture speaketh intirely & properly, not by a figure, whereof there is no cause appearing in the text. Only in *Act. 15. 4.* the Church signifieth a part, namely the People: because the text expressly distinguisheth it heere frō their Guids, who were a part also. Thus in all the whole Writings of the Apostles there is not one word which sheweth a *Dispersed Church* to have ben then. Wherefore in this point hee is quite overthrowen: yea his very text *Apoc. 1. 20.* which was the whole foundation of his *Sermon* and *Defence*, is found to be utterly perverted and abused together with the other places. So that all which he buildeth vpon it & followeth in his writing after, is nothing but

The D. perverteth his text, on which his Sermon & Defence resteth.



Chap. 8.

## 204 Church government with

but cavillation. And namely that against my selfe, in his pag. 6. where hee saith, I have first strongly conceited that there is no true Visible Church but a Parish, & then have haied the places of scripture where Ecclesia is mentioned, to the confirmation of my conceit. Let him not abuse people, as hee doth, by the Equivocation of the word *Parish*. For I meane not that the Apostolike Churches were Parishes, as we call a Parish now in England: that is, limited within a certaine circuit of ground. Though a Church may be so limited, yet it is not necessarie, neither was it so then. But then every Church was such a *Parish* as I noted a little "before. And so it is very true. Then, why saith hee that I have first conceited that there is no true Visible Church but a Parish. He might have seene it conceited before me by those noble and sacred instrumentes *Zwinglius*, *Luther*, & the rest of our Attestators. But malice drave him against me, as it hath driven him against me in other slanders likewise. Wherefore rather he might have said, that in this not I, but they have haied the Scripture from whom I have learned it. But I hope those worthies knew the meaning of the Greek *Ecclesia* better then our Doctor, though hee be conceited enough of his owne learning: and

or Pag. 302.  
& Declar.  
pag. 18. 19.  
& Reas. for  
sef. pa. 5. 29.

¶ Before pag.  
103. 104. &  
32. &c. And  
after pag. 214.  
215.

If thus the  
Scripture be  
haied, *Zwinglius*  
hath  
don it, &c.

and they maintained it prosperously  
against stronger aduersaries then hee  
is, or ever will bee. But in deed hee  
ought to blurr to charge mee in this  
case with *balmy the Scriptures*, when him  
selfe is thus found to hale them and  
pervert them most vnconscionably,  
as before is shewed. He is often vpon  
this, "that the Church of *Cenchrea*,  
*Rom. 16. 1.* was a Membrall Church to  
the Church of Corinth, and subiect to  
it. But I have <sup>†</sup> els-where shewed this  
his presumptio in taking the Apostles  
words figuratively here also without  
cause. As if the Apostle called but a  
part of a Church by the name of a  
Church, there being no reason in the  
text why he should heere speak *Synec-*  
*dochically*. Nay, to take the Apostle so, is  
contrarie even to his owne rule. I will  
passe him with his owne wordes; *I*  
*would know of him what reason hee hath to*  
*suspect the grammaticall sense? And where*  
*the Holy Ghost speaketh properly, how dares*  
*he to expound him figuratively?* Heere I  
could leave of this point concerning  
his proofes from the New Testament  
for Diocesan Churches. But that hee  
presumeth *Rev. 1. 20.* which was his  
text, and laboureth to make shew of  
some reason therein. First hee saith;  
"those 7. Churches *contayned the Cities*  
*and Countreys adioyning.* This is his *Minor.*  
Which

*Him selfe a  
haler of  
Scripture.*

"Def. 2.  
104. 65.

† Declarat.  
pag. 30.

"Def. 1. pag.  
33.

† Chap. 9.

"Pag. 43. 43.  
44.

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*Chap. 8.*

*Rev. 1. 10.*

*His shifting  
heereabouts  
pag. 105. is  
nothing.*

*And that of  
denying uerū  
to it is as let  
ele. For Act.  
24. 12 uerū  
πολιν is, in  
the City.*

*Pag. 43. 56.*

*Cicer. O-  
rat. pro L.  
Flacco.*

*Act. 20. 17*

*Colos. 4.*

*13.*

Which is, not only contrarie to the  
propertie of the word *Ecclesia* before  
noted, but also contrary to the expresse  
text beside; which saith this *Ephesian*  
Church was *ἐν ἱερὺ ἐν Ἐφεσῷ*; not  
without: nor contayning that large  
Country & Territorie adioyning, as  
he saith it did then. The like the text  
saith of the Church *in Smyrna*, and of  
the Church *in Pergamus*, and so of all  
the rest. Signifying expressly that eve-  
ry of these Churches was contayned  
(at least when they met) within their  
Cities, and did not extend it selte to  
the Coutry adioyning, *viz.* to the Ci-  
uill Province of each of them. This  
reason therfore of his is very vntrue.  
Yet he would fortifie it further, "as-  
suming againe that *Our Savior writing*  
*to all the Churches of Asia nūbreth but seauen.*  
If hee wrote to all, then it may seeme  
that these 7. were generall Churches,  
contayning in and vnder them many  
other inferior Congregations. For it  
is not like, but in *Asia* properly so cal-  
led (which was the Roman Province,  
and contayned *Phrygia, Mysia, Caria*  
& *Lydia*.) there were moe ordinarie  
Christian Congregations, then only  
7. at that time. Nay, it is plainly false:  
our Savior heere writ not to all the  
Churches of *Asia*. The text beside  
mentioneth "*Troas, & Coloss, Hierapolis,*  
which

which were questionles within these  
 bounds. *Magnesia & Trallis* in all like-  
 hood were now also: and were no  
 members now of any of those seaven  
 in the *Revelation*. And it is more then  
 likely that many other besides these  
 were named, were also. Indeed Christ  
 would that all within *Asia*, yea & out  
 of *Asia* too, should exemplarily take  
 admonition by this which he writeth  
 personally & directly to these seaven  
 alone: which is all that he meaneth in  
 those wordes "Let him that hath an eare  
 heare what the Spirit saith to the Churches."  
 But this is nothing to proove that all  
 these other Churches were Members sub-  
 ject to those seaven. Yet two reasons  
 more "he hath. One is this; *The Apo-*  
*stles appointed Ministers to whole Cities and*  
*Countrys adioyning, to labor so far as they*  
*were able the conversion of all.* True. What  
 then? Therefore they appointed them  
 to stand Ministers still to whole Ci-  
 ties and Countrys adioyning. I deny  
 this consequence. It is a plaine fallacie  
*quod est secundum quid, ad simpliciter.*  
 pray Sir, when Logike sayleth you,  
 play not the Sophister. The Apostles  
 appointed Ministers to convert what  
 they could in great Cities and Coun-  
 tries adioyning, yea and in the whole  
 world: but not to stand Ministers &  
 Pastors to all them when they should  
 be

*Chap. 3.*

*Mentioned  
 in Igna-  
 tius Epist.*

"Rev. 3. 15.

"Chap. 4.  
 1 Pag. 65.

*Fallacie.*

"Math. 13.  
 33.



*Chap. 8.*

*It is blasphemous to avouch that the Apostles intended the Churches forme should be substantially contrary to that which is in the New Testament.*

be converted: But only, according to the order and forme of a Church downe in the New Testament. Which representeth to vs each Ordinarie Congregation as an entire Church. Wherefore they might not remayne as Pastors to all, when all were converted, because so Ordinarie Pastors after the time of the New Testament should become substantially contrary to the ordinary Pastors constituted in the New Testament. Which certainly was never the Apostles intent: it is no lesse then blasphemie for any that will persist in saying the Apostles intended so. You will aske; how are Pastors so large and so generall, contrary substantially to Pastors of but one ordinarie Congregation? I answer, they are substantially contrary in that they may and do admit the Christian peoples free consent in Church government, the other can not: these can personally administer to their whole flocke, they possibly can not, but by Substitutes and Curates, as wee call them. For there the proper Pastors them selves are, & of necessity must be grand Pluralistes and Nōresidents. Which plainly are substantiall differences in Pastors. Besides that, the one can execute a whole and intire Pastoral Office, the other can not. &c. at

“els

**Chap. 3.**

**“Declarat.**

Pag. 12. 13.

14. 15. 16. &c  
† Def. 2. 69.

6: Pa. 204. 205

100

1

100

10

10

T Pag. 77.

10-8774

“Pag 79.

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Chap. 8.

brought, all of them shewing that this word *Ecclesia* did evermore signifie only one assembly, and never a dispersed multitude holding many ordinary set meetings in far remote places, as Dio-cesan and larger Churches do. Now according to these and other Greekes living in the Apostles dayes, doe the Apostles speake. And this I have heere-tofore often "propounded and affirmed, as a principall ground, and cause of our dissent from the Church state in *England*. And the ground is certain: it can not be with reason spoken against.

Reas. for  
ref. pag 64.  
Declarat. pag.  
31. 32. & a-  
bove pa. 110.

† Pag. 14. 15.

The D. heere<sup>†</sup> putteth in to the contrary, the vse of the word *Ecclesia*, in *Eusebius*, who vseth it to signify sometimes a Diocesan and Provinciaall Church. Hee doth so sometimes, I deny it not. And so after him the Fathers do vse the word likewise, as *Epiphanius*, *Theodoret*, *Chrysostome*, and the Councilles, and Historie writers, &c. All this we know well. But what have wee to doe with these Authors, so late, and so partiall, as these all were touching the exposition of the Greeke word *Ecclesia*? The time that *Eusebius* wrote in, was about 340. yeares of Christ, or little lesse. All the rest wrote after him. At which time, or before, viz. presently vnder *Constantine* the outward forme of the Church did so alter and change from that vnder the Apostles, even in substantiall points of Church poli-

When *Eusebius* wrote.

politic, or in such points as did come neere to the substance of it, that it appeared outwardly to be almost not the same. And as the state of the Church altered, so the Fathers and Councils which were then (much affecting that state) did alter the old vse of the words pertaining to these matters. As they practised, so likewise they spake and wrote. And so have most men followed after them. Wherby at the last *Antichrist* was vndoubtedly advanced. But our noble forefathers of late, having discovered this mysterie of iniquitie, have found out also the corruption & depravation even of this word *Ecclesia* which hath ben extended larger, and farther then Apostolically it was. The which abuse of this very word doubtles was a pregnant reason and meance (among other) to extend the Church and Government thereof to that Vniversalitie which it came to, and is still vehemently chalenged by the *Catholiks*. Wherefore great cause have we *ad originem reverts* to go backe even vp to the first originall and beginning, as *Cyprian* well adviseth vs. For so, saith he, *cessat error humanus*: thus, and not otherwise, error which hath begun from men, will cease. Wherefore wee must refuse *Eusebius*, *Epiphanius*, *Theodoret*, and all either in or after their times for iudges or interpreters of matters or

Our Attestators before mentioned: & specially pag. 104. & after pag. 214.



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words specially touching Church-government. The forme whereof inclined toward alteration, yea somewhat before them (as wee may perceave in "*Nic. Concl.*") through Humane ambition and desyre of greatnes, which is incident even to the godliett & belt men. But vnder *Constantin* and after, it degenerated much more. Wherefore in "conscience to God, and to his blessed word, we must leave all men, when they so palpably differ from the Scripture, as in this cause they doe, & cleave only and vnseparably to the plaine and † proper writing of Christs Testament.

"Can 6.

"See before  
pa. 123. 127

† *Math. 22.*39. *Job. 5.*

39. 40.

1st. 3. 20.

"In his  
chap. 5.

† *Pag. 84.*

"Reas. for  
ref. pag. 19.  
85. 66.

† *Dof. 2. p. 87*

"Pag. 7.

Hee "indeavoureth to make voide some of our reasons against Diocesan Churches vnder the Apostles. Which he doth very poorely. 1. He sheweth that the Church of *Ierusalem* † exceeded the proportion of one particular assembly, ordinarily meeting in one place. I grant it, and have granted it "heretofore. But he can not shew that this Church nowe had in it mo ordinary, set, and constant assemblies then one. Which is the point. Hee addeth, † *it was never intended to be one Parish among many, but to be a Mother Church, when by Gods blessings it should beget others to be severed from it in particular assemblies, & yet to remaine subordinate and subiect to it, as children to the Mother.* The very same was affirmed by "him before of all the Primitive

native Churches. But all this is false. It was intended by the Apostles that *Ierusalem* Church should bee one Parish among many others: and indeed to be as a Mother Church in reverence and reputation, yet as a common Sister with the rest in power & iurisdiction. They also intended both in *Ierusalem*, and in every other City that the Bishop and his presbyterie should bee set over no more but one particular Congregation, and that as more Congregations should be constituted, every one should have a Bishop, & also a Presbyterie, if it might be. All this I say the Apostles intended both in *Ierusalem* and every where els in the world. And first, this my reasons before rehearsed do soundly proove. Also *Ignat.* epistles do plainly shew that the practise was so then every where: yea in the Country, as wel as in the Cities, wheresoever there were any Churches then. *Ignatius* words are these, † Χωρίς τῆς ἐκκλησίας ἐκκλητὴ ὄνῃσι, ὁ ἀνάθροισμα τῶν ἁγίων, ὁ ἀναγωγὴ ὁσίων. *Without these there is no Church, no meeting together of the Saints, no holy assembly.* This is Vniversally spoken. So againe: “ἅδον τῇ ἐκκλησίᾳ *To every Church* (for so it may well be translated) *there is one Bishop with a cōpany of Presbyters & Deacons.* Where *Ignat.* meaning is, that every wher it ought at least, so to be. In which *Cats* likewise consenteth; Say-

Every Congregation ought to bee an intire Church, & every Church but a Congregation.

“ Pag. 208. & Decker. Pa. 12. 13. 14. 15 &c.

† *Ignat.*  
*Ad Trall.*

“ *Ad Philad*

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Calv. Instit.  
4.1.9.

And 8. 15.

Instit. 4. 3. 6

† Pag. 102.  
103. 104.

“ Zuingl.  
ad Valen-  
tin. Com-  
par.

The word  
Church,  
what it is.

† Ad Valens  
Compar.

ing, *“Vnaquaque nomen & auctoritatem Ec-  
clesia iure obtinet.* Every one of the Congrega-  
tions (which were disperfed “ *Oppidatum  
& Vicatum* in the Country townes and  
Villages) obtaineth by right the name and au-  
thoritie of a Church. Again, “ *Quod orbi Vni-  
verso preftiterunt Apostoli, id gregi suo debet  
Pastor vnusquisque.* That which the Apostles  
were to the whole world, the same ought eve-  
ry Pastor be to his owne Flocke. Zuinglius al-  
so (before him) is heerein of all other the  
most cleere and resolute. I touched ma-  
ny of his places † before. But heere I  
think it fit to lay forth his words more  
fully. First, to shew that every Church  
ought to be but one ordinary Congrega-  
tion, and that in the N. Testament it  
was so, hee saith, “ *Vox Ecclesie proprie ex-  
posita non aliud quam ceterum Vel populi Cōgre-  
gationem, & totum plebs collegium significat.*  
*Vnde singulas paraclesias Ecclesia vocabulo notare  
licet, cum per hoc ceterum & cōgregati in Gnū po-  
puli multitudo intelligatur.* The word Church  
properly expounded signifyeth no other thing  
then an assembly or meeting together of the  
people, and the whole gathering together of  
the people. Whence by the word Church wee  
may note and signifie every particular Parish:  
Seeing by this word is vnderstood the mul-  
titude of an assembly & of the people meeting  
together in one place. Of the Church of  
Corinth vnder the Apostles, he saith, † *Non  
equidem negare poteris Paulum hoc loco com-  
munem totius populi fidelis Ecclesiam intellige-*

*qui in unum collectus Scriptura sensus ab a-*  
*liis passim attentus percipit. Populus ergo, &*  
*fidelis Christianorum omnium Ecclesia Docto-*  
*res suos dijudicat, & de illorū doctrinā, sana ne*  
*se vel impia, pronūciare solet.* Truly thou canst  
 not deny that Paul vnderstandeth in this place  
 the common assembly of the whole faithful peo-  
 ple, which being gathered together in one place  
 attentively heareth the senses of the Scripture  
 expounded by others. wherefore the people,  
 and faithfull assembly of all the Christians  
 iudgeth of their Teachers, & is wont to pro-  
 nounce of their Doctrine, whether it be sound  
 or wicked. Likewise elsewhere hee saith  
 "that the *Corinthian Church* † *erat Para-*  
*eis*, was a Parish. And again likewise. The † *In Pastor,*  
*Ephesin Church* thē was "*Concio*, a particu-  
 lar assembly. And questiōles as he thought "Above pag-  
 of these, so likewise he thought of *Ierusalēs* 103.  
 Church: yea of every true visible Church  
 indefinitely. Of which he saith, "*Capi-*  
*tur Ecclesia pro peculiaribus Congregationibus,* "Artic. 8.  
*qui ad auditionem verbi, ad Communionem* *Explanat.*  
*Sacramentorum commodè in aliquem vnum*  
*locum conveniunt. Græci parokias vocant. De*  
*huiusmodi Ecclesiā Christus loquitur, Math. 18*  
*Sec Paulus 1. Cor. 1. & 14.* The Church is ta-  
 ken for the particular Congregations, which  
 to the hearing of the word and receaving the  
 Sacraments do come togeather commodiously  
 into one place The Grecians call them Parishes.  
 Of such Christ speaketh, Math. 18 17. & Paul  
 1. Cor. 1. & 14. And that every of these  
 Churches and Parishes should have the



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See before  
pag. 30. 31.

“ power of government & iudging of causes among themselves, & that we must follow herein only the Scriptur, he sheweth a little before that it is his meaning. Where expressing what Church he speaketh of, and also the very cause why there is such strife among men about the Church, he saith : *A multis iam seculis ad nostra vsque tempora qua sit Ecclesia, certamen fuit, ortum nimirum ex regnanda cupiditate. Nam hoc sibi quidam arrogarunt, & se dicerent esse Ecclesiam, ut omnia eorum manu administrarentur. Omisissis autem hominum commentis quibus quidam hac in re nstuntur, ex Scripturis sacris & mente spiritus de Ecclesia scribemus. Quod Græci Ecclesiam, Hebræi Kahal vocant, Latini Concionem.* There hath ben controversie of old even to our times, what the Church is, which riseth indeed from a greedines to rule. For this some men doe arrogat to themselves that they say themselves are the Church, to the end that all things may bee done by their hand. But we letting go mens devises whereon in this cause some doe rest, we will write of the Church out of the holy Scriptur and minde of the spirit. That which the Greeks cal a Church, the Hebrues call a Congregation, the Latines an Assembly. See how lively hee painteth out and taxeth also our Church state in England, though primarily he intendeth the Papists. And remember that to every of these Churches he alloweth a Bishop, as “ before I have noted. So that the D. might have spared his proud boast, that

“ Pag. 104.

all

*All the Disciplinarians in the world are not  
 able to shew that there were, or ought to have  
 been after the division of Parishes, any more  
 then one Bishop for a whole Diocese. Neither  
 should he have called vs for this our as-  
 sertion † New foolish Disciplinarians. His  
 worship doubtles is wise, when all these  
 our Attestators and abbettors bee fooles.  
 Also, that "his great challenge to his ad-  
 versary is thus answered. Now to pro-  
 ceed: he saith, it is not probable that Je-  
 rusalem Church in the Acts " did ordi-  
 narily meet in one place. I answer; yet  
 it is certain they had not then many  
 ordinary, set, and constant companies  
 meeting together. Which is the point  
 we stand on: will he never see it? Fur-  
 ther he saith, † The Apostles were never in-  
 tended to be members all, or any of them, of one  
 Parish. Which is not so; they were truly  
 Members of every Church or Parish oc-  
 casionally, that is, where & when, they  
 were present; though constantly and  
 necessarily they were not of any one.  
 Again he saith, The meetings Act. 6. 1.  
 & 15. 22. 26. were not Parishionall, but Syno-  
 dicall. They were Parishionall. Indeed  
 the later was both, I take it. Where the  
 Apostles and Elders met first Synodically  
 a part to debate the controversy: but  
 Parishionally, or with the whole Church,  
 when they decreed and set down their  
 resolutio. Before he said these meetings  
 of*

Chap. 3.

" Pag. 7.

† Pag. 14.

" Pag. 21.

" Pag. 39.

† Pag. 90.

Chap. 8. of the Church were "*Panegyricall*, & not  
 " Pag. 39. ordinary. Which again is not true. Such  
*Panegyricall* meetings are out of many Cities and  
*meetings.* Countries: but heere the Church of *Ierusalem* only assembled, and (in the 15. of  
 the *Acts*) 2. or 3. out of *Antioch*. Againe  
 those are, when sundry ordinary set as-  
 semblies doe meet in one: but these all  
 were of one Church (as I said) having  
 in it not many ordinary set assemblies.  
 Lastly heere matters were hadled which  
 pertain to a Church to performe ordi-  
 narily so oft as occasion is. Therefore  
 they are not to be called extraordinary;  
 much lesse were they like the meetings  
 at *Pauls Crosse* or at the *Spittle*, as he saith:  
 least of all were they *Panegyricall*. His  
 obiection from *Act. 21. 20.* of the many  
 10000. *believing Jewes*, I have answered  
 self where. The rest is of no moment.  
 In his 6. Chapter he setteth against  
 some other of our reasons, viz. touch-  
 ing the Churches of *Corinth*, *Ephesus*, &  
*Antioch* vnder the Apostles. Of all of  
 them he saith, "*Though it should be gran-  
 ted that each of these Churches in the Apostles  
 time did ordinarily assemble together in one  
 place, yet would it not follow that therefore each  
 of them was but a Parish: much lesse that all  
 Churches should be but Parishes, and that e-  
 very Parish should have a Bishop.* Verily all  
 this doth follow: neither hath hee  
 with any true reason denyed it: but  
 all

† Declarat.

pag. 30. 31

" Def. 2. 103.

all reason is for it, as † before I have *Chap. 8.*  
 shewed. Then beginning with the † Pa. 208. 213  
 Church of *Corinth*, "hee dealeth de- " Pag. 104.  
 ceitfully, leaving out our principall  
 prooffe, *viz. 1. Cor. 14. 23. The whole church*  
*came together in one.* Which can not bee  
 such as might be written to the Church of En-  
 gland, as he saith most vntrely. Of this  
 I have said more " elsewhere. To *Act. 20. 28.* of the Church of *Ephesus* hee  
 saith, it needs not signifie only the Congrega-  
 tion of a Parish. Yet the wordes are, *At-*  
*tend, or † Cleave close vnto all the flocke:* and † προειχίτε.  
 the Apostle nameth it also " a Congre- " ἐκκλησία.  
 gation. Which being taken for a Visi-  
 ble Companie, is ever more with au-  
 thentike Grecians an ordinary Con-  
 gregation only, as I have oft observed.  
 So that properly and truly it can not  
 be (as he would have it) either the V-  
 niversall, or a Nationall, or Provinciall, or  
 Diocesan Church. Neither can the Pa-  
 stors of such cleave close to all such  
 flockes, nor possibly be present to the  
 whole. But they must be Nōresidents,  
 which questiōles these *Ephesus* Pastors  
 were not, as hath ben said. Wherefore  
 this place still is a good argument for  
 vs. And so is that touching *Antioch* al-  
 so, where *Act. 14. 27. Paul and Barnabas*  
*gathered the Church together into one par-*  
*ticular assembly,* as the text impor-  
 teth. It is vntreue and against the let-  
 ter



## Chap. 8.

ter of the text, to say (as he doth) *some of the chiefe, perhaps not many, perhaps not any, beside the Clergie.* These *perhapses* are miserable and desperat shuffles. And what forbiddeth *Husbandes, Wives, Servants and children* of ripe yeares and vnderstanding to have ben there?

Hitherto he hath laboured to shew that the Churches mentioned in the New Testamēt were not each of them only one ordinary Congregation, but that they were Diocesan Churches.

Which how vn sufficiently hee hath done, every childe may perceave. By the way, hee obtrudeth a foolish conceit on vs, as if by "these aforesaid

*Def. 1. pag. 203. 204.*

places of the N. Testament, wee intended to prove that the Churches still remained (till 200. yeares of Christ) such as we hold they were at the first. But let him take that collection to himselfe: it is none of our meaning. Yet where he maketh so much a doe about the space of 200. yeares, that we should say for so long time there was no Diocesan Church. The truth thereof is very perspicuous and certain, & let the D. know that I can easily main-  
taine it. Therefore let vs see what he hath against it.

*For the space of 200. yeares after Christ there was no Diocesan Church.*

Where first I will note what a cavill he hath against vs for abridging and restraining the primitive Church to

200. yeares only. To which I answer, in respect of taking the Primitive Church as a pattern for vs to follow, so we reſtraine it yet ſhorter, even to the Apoſtles times onely, yea to the times of writing the N. Teſtament, yea to the N. Teſtament it ſelfe only. And we affirme, if any doe follow any authoritie beſide, they doe profanely, irreligiouſly, adulterouſly, & no better. So that in this our D. & D. *Biſhop* likewise, where beeing without all proofes in Chriſts Teſtament, they heap vp Fathers vpon Fathers, and moſt eagerly cry out that we holde againſt *the Vniuerſall & perpetuall praſiſe of the Church of Chriſt*, if they could make ſom ſhew hereof, yet I ſay ſeeing they have not, nor cā bring one ſound prooſe for themſelves in Chriſts Teſtament, therefore they uſe heere but a carnall reaſon, and contrary to the honour of God. They *make fleſh their arme, and put not their truſt in the liuing God.* *They digge to themſelves pits that can hold no water.* It is true, the Vniuerſall and perpetuall praſiſe of Chriſts Church is to bee held alwayes good and holy. This I grant: but it is becauſe ſuch praſiſe evermore hath the Apoſtles plaine writing for it, and with it. Which the Churches ſaid praſiſe can not bee deſtitute of. But yet ſuppoſe  
our

Def. 2. 128.  
142. & Def.  
4. &c.  
Perp. gov. 258  
259. &c.

† Ier. 17. 5.

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*Chap. 8.* our adversaries had som kind of general consent of men for the as they pretend, seeing they can not indeed produce the Scripture more then the Papists do, who also pretend the like Universal consent for their turne; or suppose that they do but pretend all this Univerſalitie & perpetuitie, beeing far from it indeed; then why (I pray) should not we answer them as D. Bilſon ſomtime answered the ſaid Papists,

*“ Anſw. to the Semi-mar. part. 4. pa. 360* Saying, “ *If you want the foundation of faith and religion (he meaneth the Scripture) in vaine you do ſeeke to make a ſhew of Catholiciſme with ſuch patches and pamphlets, &c. When you muſter the Fathers to diſprove the Scriptures, and to eſtabliſh an Unwritten faith Under the credit of traditions, you corrupt the Writers, and abuſe the Readers. † Nowe cite not only 9. but 9. ſcore Fathers if you will for Traditionſ, & the more you ſtir the worſe you ſpede. “ Truth (hee meaneth the Scripture) is authoritie ſufficient againſt all the world.” One man with truth is warrant againſt all the world: yea every private man for his owne perſon may embrace Gods Lawes, whoſoever ſay nay. And as Tertullian hath, againſt this no man may preſcribe, nor ſpace of time, nor patronage of perſons, nor privilege of places. “ Though the whole world pronounce againe the word, yet God will bee true, and all men lyars. † God ſpeaketh not now but in the Scriptures. How excellently are theſe things*

*writ-*

written, if he himsef and his affoci-  
ats would followe the same, or would  
suffer vs to follow it? The effect wher-  
of is, that not only wee are bound e-  
vermore to holde fast Gods word and  
never to admit the carnal reaso of Hu-  
mane consent in Divine matters (such  
as our questiō of the forme of Christs  
Church is) but also it notifyeth D. Bisl-  
sons open cōtradictiō to himsef, who  
presseth hardly against vs that which  
hee denyeth to the Papists. Is God an  
accepter of persons? Is it ill for Papists  
to plead Vniversall consent, and yet  
must we content our selves with it &  
rest thereon? Shall he say to vs, "*Is not  
the whole Church a lawfull and sufficient wit-  
nes in that case?*" And that it is enough,  
† *if any christian persons deserve to be credited.*  
And yet shall he say to Papists, "*It is a-  
like Hareticall to believe without Scripture, as  
to believe against Scripture.*" Yea, even to  
ourselves when hee list hee can say,  
† *Make vs good proofes out of Scriptures, or leaue  
tying Gods ordinances to your appetites.*  
Wherefore we must crave leave in our  
cause also to answer him and all of his  
minde with his owne words afore re-  
hearsed. And likewise with D. Rasmold,  
that "*No Humane prooffe is sure in Divini-  
tie: & † Truth is not to be tryed by consent of  
Fathers: & † For my selfe, I assure you that  
neither dead nor quicke, Fathers nor children  
shall*"

"Perp. gov.  
pag. 223.  
235.

† Pag. 248.

"Lib. 4. 380.

† Perp. gov.  
pag. 286.

"Confe  
257.

† Pag. 195.

"Pag. 439.



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shall perswade me any thing in matter of religion, which they cannot prove by Moses or the Prophetes, or (which hee meaneth) by the Apollles writings.

Now thus the Churches Vniuersall & perpetuall consent beeing no good prooffe in Divinitie, the whole Churches consent at some time only, is a prooffe much worse, and by no meanes to be admitted. Though *Augustin* in a certain place, (it seemeth) held it good yet it is his error: as where hee saith,

*August. epist, 118.*

*Si quid tota hodie per orbem frequentat Ecclesia, hoc quin ita faciendum sit disputare, insolentissima insania est.* If the whole Church

through out the world at this day observe any thing it is insolent madness to reason against it. Certainly there have ben and may be

*As some-  
time Poly-  
gamie was*

† Catholike errors, which yet questionles may be, yea ought to bee reproved by all them that vnderstand them.

Well: but have our adversaries a Vniuersall consent of the whole Church at any time? Alas, they are far from it. Neither D. *Bilson*, nor D. *Downname*, nor they al have alleaged, neither can they alleage, halfe a quarter of the whole Church at any time. What then? Then they are to lavish of their wordes, in saying they have the Vniuersall consent of the whole Church. They indeed come short of it by many hundred thousandes. A poore fewe God knowes

*the peoples consent.* 228

Nowes they cite, in comparison of all. It may be they name some of the chief & most famous in their dayes: Yet it followeth not that all who lived then were of their minde. Neither is it necessary that all differences should be recorded in writing: nor that all Records should be preserved, & come to our handes. So that they are far from proving a Vniuersall consent at any time, much lesse at all times of the Church.

But what speake I of Vniuersalitie and perpetuitie? Let our aduersaries not equivocate. Let them deale plainly. Let them vse no deceit in wordes, nor force to mens consciences. And then I assure thee (good reader) nothing but novelty and iniquitie is in their Defence and assertion against vs. I have shewed before, that in our controvercie which wee have at this day, we speake against only a proper Diocesan Church and the Bishop thereof, where the peoples free consent is wholly denied them, as it is in England: and our aduersaries defende hamely this Diocesan Church and Bishop. Of this particularly and precisely is all their great and glorious commendation and praise, which they publish. Nowe to the point. Is this kind of Diocesan Church, and this kind of Bishop

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*D. Bilson against the  
Seminat.  
lib. 1. part.  
2. pag. 402.*

*Abbot. p. 2.  
p. 97. 88.*

*4 Dec. 1554.  
Epist. to the  
King. pag. 2*

Ch. 8.

Pag. 64. 65.

66.

Pag. 65. 67.

81.

*The proper  
Diocesan  
church is  
novell.*

*D. Dove's  
falsifications  
of Euseb.*

Bishop Apostolicall? Have they Univerfall & perpetuall approbation for this? Nothing lesse. I appeale heerin to our right worthy *Attestators* before alleaged; yea to all indifferent and vnpartiall witnesses; yea to the partiall also in times of antiquitie, who do stand with vs. By all true evidence it wilbe as cleare as the light at noone day, that this foresaid proper *Diocesan Church* and Bishop were not in the world till after 200. yeares of Christ; which is the time limited by vs: Indeed, not till after 300. Nay, it was after 400. and longer also. As I have shewed before. So that both *D. Bissons* and *D. Downams* Defences which they have made for the present Church-state in England, even in the substantiall points of government therein, are cleane null and void. Neither is the same Apostolicall, neither hath it Univerfall, nor perpetuall, nor indeed any old approbation among Christians, as they colourably pretend. But it is proved to bee novell, and meerely of the wit, and will of men, and that after the time of Antichrists rising.

The contrary objections of our adversaries I will heere observe, as neere as I can. First, that which *D. Downam* borrowed of *D. Dove*. viz. that *Mark* constituted a *Diocesan Church* in A-

Bishop

1

ks.

But this I have shewed before to bee a meere forgerie of these two D.D. grounded vpon a false translation of their author *Eusebius*. And heere I can not but remember a second, and a third like falsifying of *Eusebius* by D. Dove in his *Defence*. The former of these is pag. 13. where he saith, *Eusebius* wordes be these, † *Timothie was the first Bishop of the whole Precinct of Ephesus in as ample manner as Titus of all the Churches of Crete*. *Eusebius* saith not that *Timothie* was; but hee saith, *it is reported* that *Timothie* was the first Bishop of Ephesus, as *Titus* of the Churches of Crete. Again, *Eusebius* saith not of the whole precinct of Ephesus, nor in as ample manner. There are no such words in *Eusebius*. These are the *Doctors* additions. Thirdly, that which *Eusebius* hath indeed, viz. *Timothie* was said to have ben Bishop of the Parish in Ephesus: this he rendereth not, but perverteth. For in Ephesus, is not without the City, much lesse the whole precinct of Ephesus containing the large Country adioyning. Yea that the Church in Ephesus was but a Parish then, *Ignatius* sheweth writing to the whole Church of Ephesus, & laying to them, “*When you come together into the same place, &c.*” Therefore the whole then did come together in one place. And it is not only

† *Euseb. lib. 3. 4.*

*This is no translating, but perverting an Author.*

“*Ignat. ad Ephes.*”



Chap. 8.  
Can they  
all come to-  
gether in  
one place?

Euseb. lib.  
3. 23. Græc.

Pag. 15. 18.

Def. 4. 112.

As also Per-  
pet. govern.  
pag. 233.

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false, but absurd to say that the like  
may be spoken now of the Diocesan  
Church of London. Thus therefore Eu-  
sebius is perverted twice by D. Dove. His  
3. falsifying of him is, where Eusebi-  
us saith of John the Apostle in a cer-  
tain City "Αναπαύσας τοις ἀδελφοῖς, ἐπὶ  
πάντι τῷ κατὰ τὸν προσβλητὸν ἐπισκόπῳ,  
having refreshed the Brethren, and looked on  
the Bishop that was set over all the said bre-  
thren of that place, hee committed a  
yong man to him. But the D. setteth it  
down thus, John the Apostle comitted  
the charge of a yong man to a Bishop  
† qui super cunctos Episcopos erat constitutus,  
which was set over all the rest of the Bishops  
therabouts. As if then there had ben  
an Archbishop, or a Bishop over Bi-  
shops. So saith this Doctor, as out of  
Eusebius. But he abuseth his author.  
Eusebius hath not such a word. And yet  
D. Downname also alleageth the same  
place, though he cunningly forbeareth  
to mention the words. Doct. Downname  
further presseth Eusebius in that hee  
saith ἡμεῖς γὰρ it is reported that Titus was  
Bishop of the Churches of Crete. He transla-  
teth, it is recorded in Histories. But he can  
not make that good in this place. For  
the word signifyeth any relation, or  
narration, or report of a matter. And  
Eusebius useth alwayes to name his au-  
thor, & it fal to set downe the words,  
when

when hee groundeth vpon any written historie. So hee citeth very often *Cyprian, Clement, Dionysius, Tertullian, &c.* Wherefore questionles heere he meaneth some other report, or tradition, and speech of me, I know not whom, And in setting downe such matters, he is nothing curious many times, as before I have signified. Not seldom he reporteth fabulous things, yea when he nameth his author, as is wel known. And yet he is all the warrant and ground which any writer hath (either of new or old) for *Titus* his being Bishop of Crete: *Theodoret, Epiphanius, Chrysostom, Jerome, &c.* have al their inducement so to thinke from hence. All these also them selves were great Prelates, or lovers of Prelates, and therefore wee may holde them partiaill in setting downe and receaving such reportes. What wisdom then is in *Domning* to say it is an Encharisable and valuered part, yea intolerable impudencie to deny credit to such authorities? It is rather intolerable impietic and plaine Idolatry, to set vp these and such like for roles of our faith, and warrants to our conscience (as the D. laboureth to do) in this cause. Howbeit further, *Eusebius* saith not that *Titus* was said to be Bishop of Crete; but only so as *Timotheus* was Bishop of Ephesus. Where

“pag. 21. 22.”

Eusebius  
of no absolute credit.

Dorotheus Synops. is not worth the naming.

he seemeth to meane that both of the were then thought to bee not proper Bishops, but in the generall sense and vnderstanding of the word *Bishop*. And so he seemeth to meane also that *Marke* was said to be Bilh. of *Alexandria*: whom yet he nameth an *Apostle and Evangelist*: & *James* (an *Apostle* in deed) Bishop of *Ierusalem*. I say, in a generall sense; but not Bishops properly. And so truly the other Fathers after *Eusebius*, do seeme to meane: and we accord thus with them. Otherwise we must needes deny credit to them heerein, viz. if *Eusebius* &c. say these were proper Bishops. For it is not possible that they could bee so: seeing they were both Superior, and also Divinely distinguished from proper Bishops, as anon we shall see further, where further occasion will be given vs to answer *D. Downname* about *Timothee* & *Titus* Bishoprikes.

Def. 2. 22.  
and 116.

† Perpet. gov.  
pag. 324.

Againe, " *D. Downname* citeth out of *Councill Carthage* 3. and *Ephes.* 1. *apex* from the beginning, and even from the *Apostles*, as † *Doct. Wilson* before him avoucheth. But both of the wrest the *Councill*s. For they say not so: only they say, that *Dioceses* should remaine such as they were from the beginning, that is, ever since *Dioceses* were appointed. Not from the beginning

Not simply: but from the beginning of Dioceses, which though it were long before these Councils, yet as I iudge it was not before *Dionysius* Bishop of *Alex.* And touching the Apostles, the *Epheſus* Council ſpeaketh of the Apostles *Canon*. Being ſtrangely deceived in attributing them to the Apostles, as any one may perceave if hee ſee the *Can.* 4. 5. 8. 17. 18. 27. 47. 48. 49. 58. 59. 64. 28. Wherefore they are falſly fathered on the Apostles, being but idle and baſtardly ſtuffe in reſpect of them. And yet they intende no proper Diocelan Church, ſiz. like ours in England. Neither were theſe Canons before *Conſtantine* age. So that our *D.* do argue from hence very unworthily. But *D. Dama.* boaſteth much that *Ignatius* calleth him ſelfe *Bishop of Syria*. Why? What then? *Ignatius* heere ſheweth his Nation, not the extent of his Biſhoprike. He ſheweth hee was a Biſhop of Syria, or a Syrian Biſhop; & not the Biſhop of all Syria. Likewise to the *Magneſians* that his Church was a moſt famous & notable Church in Syria, not the only Church there, much leſſe extended over all Syria. Neither was *Philip* Archbiſhop of *Crete*, as the *Doct.* would make him ſeeme by perverting and abuſing *Eusebius* againe. For his words *ἐπίσκοπος αὐτῶν*

“ About the  
yeare 260.

See before  
pag. 92. 93.

“ See before  
pag. 88. 97.  
98.

“ Def. 2. 106.

“ *Ignat. epi.*  
*ad Rom.*

“ *Ad Mag-*  
*nes.*

† Defenc. 4. 88  
and 2. 125.

“ *Euse. 4. 23*



Chap. 8.

their Bishop, are to bee referred to the Church of Gortyna mentioned a little before. Not to the very next wordes, which are to be vnderstood by themselves as it were in a parenthesis, thus; (ἡ δὲ τὰς λοιπὰς πόλεις καὶ κληρονομίας) together with the rest of the Churches in Crete. To take Eusebius thus, is the right taking of him heere. For presently him selfe openeth him selfe, saying it was the Church of Gortyna which was vnder him. And yet more plainly after, where with speciall respect to the former place in question, he saith of that Bishop, ὅτι τὰς λοιπὰς πόλεις καὶ κληρονομίας ἐν τῇ νήῳ, who we know by Dionysius wordes to have ben Bishop of the Parish in Gortyna. So then hee was not Bishop of all Crete by Eusebius testifying. The Doc. in another place contradicteth him selfe, and maketh Pinyas at this very time to be Bishop of Candie, that is, of all Crete, as he meaneth. In deed Eusebius saith, that this Pinyas was ὁ τῶν ἐν τῇ νήῳ ἐπίσκοπος Bishop of them in Crete. But all men vnderstand that hee meaneth heere to shew but his Nation, not the extent of his Bishoprike. For Eusebius declareth after, that Pinyas was Gnosticae paracleti Episcopus, the Bishop of the parish in Gnosti. Which certainly was not over all Crete, neither was Gnosti the mother City.

Vnder Philep.

Cap. 25.

Del. 4.9.

Euseb. 4. 21.

Cap. 23.

City of *Crisis*. That which the Doctor  
presumeth of *Everistus* Bishop of  
*Rome*, that he there constituted a Dio-  
cesan Church and divided parishes, I  
have answered it before. His testimo-  
nies out of *Tertullian*, *Cornelius* of *Rome*,  
and *Cyprian* for a Diocesan Church,  
prove nothing. Touching the "first,  
*Tertullian* saith not that in *Rome* or in  
any Citie then, the Christians were  
divided into many set, constant, and  
certain companies, and so had divers  
such ordinarie assemblies. *Tertullian*  
saith no such matter, which yet is the  
point. Indeed, like a Rhetorician hee  
amplifieth the multitude of Christi-  
ans and Christianlie affected in his  
dayes, and that is all that he doeth. *A-*  
*postolus*, and so *Scapuli*. They are in truth  
Rhetoricall amplifications. Yet, I say,  
he comprehendeth in these great num-  
bers all Christianly affected, and all  
their favourers; not only the open  
members of the Church. Now such  
may be so many, as hee there noteth.  
Nothing of all this we deny. But hee  
sheweth not, that yet in any Citie the  
open resolute Christians were divided  
into divers ordinary set companies,  
as I said. The like do I answer to that  
of the very great and innumerable people  
vnder *Cornelius* Bishop of *Rome*. They  
were so many, that no man among  
them

Chap. 8.

† Def. 2. 93.  
100.

† Pag. 93. 94.

" Def. 2. 97.  
98.

*Tertullian*.

In the Ro-  
man Em-  
pire.

Contrariety  
hee saith,  
they were  
one singu-  
lar Cetus  
& aggrega-  
tio.

Def. 2.  
† Pag. 93.

Chap. 1.

12. 1. 1. 1.

12. 1. 1. 1.

12. 1. 1. 1.

Cypr. epist.

4. 2.

Cypr. Epi.

3. 13. and 4.

Ensch. 6.

22.

12. 1. 1. 1.

12. 1. 1. 1.

See pag.

5. 5. 5. 5.

5. 5. 5. 5.

12. 1. 1. 1.

De 3. 3.

12. 1. 1. 1.

12. 1. 1. 1.

De 3. 3.

12. 1. 1. 1.

12. 1. 1. 1.

234 Church government with  
them knew the full number of them.  
And so I suppose at this day the  
church is in Paris, in Rouen, &c. Where  
yet the Church, is not divided into  
several constant and set Meetings: but  
all belong only to one certaine & con-  
stant assembly. Again vnder Corneli-  
us the Christian people were not so  
many but one Trophimus a Presbyter  
drew away from him the greater part  
of them after Novatian: & repenting,  
he brought them backe with him a-  
gaine. Also the Church assembled in  
one place to elect Cornelius, and a lit-  
tle before Fabianus, to bee their Bi-  
shop. Wherefore they were not abso-  
lutely innumerable. But this is plaine,  
and it can not be disprooved, that yet  
the Church in Rome had not divers  
set, constant, ordinarie assemblies. Nor  
yet Cyprian Church in Carthage. All the  
which came together for his electi-  
on, and vnder him also for all ordina-  
rie Church busines. The Do. saith vn-  
truly of him that he was Bishop of A-  
fricke. Nazianzen doth make him Bi-  
shop Hesperia Parvula, of all Spaine at  
least, as well as of Africke. And Pruden-  
tius goeth further: saith he, vsque in or-  
tion Solis, & vsque aditum: from the rising  
of the Sunne, to the going downe thereof.  
But doth any man beleeeve that Cypri-  
an Bishoprike was so large? or that  
these

these Authors meant so? Nothing  
 less. They mean only that the ex-  
 ample of this holy man, and his do-  
 ctine did good thus far. I graunt also  
 that by his letters he admonished and  
 informed diuers other. Bishops neare  
 about *Carthage*, and so hee did *Ciriacus*  
 of *Rome*. &c. But this was out of his  
 singular zeale for the truth and love  
 to his brethren. Also hee prevaile  
 much in so doing. Howbeit this was  
 through his great credit & reverence  
 they had of him: it was not out of any  
 Metropolitan power that hee had, or  
 superior office which he exercised o-  
 ver the. For he had none such, though  
 he were a Metropolitan in respect of  
 the place where hee was Bishop. And  
 altogether. Also did *Polecrates* of Ephe-  
 sus, *Antioch* lead or guided the *Asian*  
 Bishops. And no otherwise *Irenaeus* Bi-  
 shop of *Lyon*, *Irenaeus* did looke vnto certaine  
 Churches thereabout in *France*. And  
*Kelso* B. of *Rome* was a Metropolitan  
 no otherwise also. Although without  
 any prejudice to vs, wee might well  
 graunt these to have bene then such  
*Metropolitans* & *Diocesans*, & as before we  
 acknowledged *Isidore* of *Alexandria*  
 to have ben, who was somewhat an-  
 cienter then they. Other *Diocesan* or  
*Metropolitane* Bishops after these, whom  
 both *D. P. R.* and *D. B.* do name  
 pleny

Ep. 4. 11

Defen. 4. 89

Def. 2. 115

612. with  
 Prioritie of  
 order, not  
 Maioritate  
 of power.



**236 Church government with**  
 plentifully, as they hurt not our maine  
 Assertion; *we.* that no *proper* Diocesan  
 Church was in the world before 200.  
 yeares after Christ, so neither do we  
 envie their appearing which was "so  
 late as it was. These D.D. do argue  
 earnestly from *Verbum* saying that \*Bi-  
 shops above Presbyters were at *Alex-  
 andria* even from *Mark* the Evangelist.  
 Which we willingly agree vnto. For  
 they were not Diocesan Bishops, not  
 over many ordinarie Congregations.  
 And such also were those *Angels* of the  
 Church; which are mentioned in the  
 " *Revelation*. This we constantly a-  
 vouch, these we allow, and what get  
 our adversaries by that? We hold that  
 such Bishops be Apostolike and Di-  
 vine; yet Diocesan both ritular, and  
 ruling Bishops, and also Lord Bishops  
 came in *prolatum* by *lese and litle*, by Hu-  
 mane policie, and ambition, and ty-  
 ranic long after. But *we* there saith  
 that these Bishops were in a *higher de-  
 gree* above Presbyters: which *Bez* de-  
 nyeth. Also they were constant Pre-  
 sidents in the Meetings: which *Bez*  
 also denyeth. *Bez* saith, Bishops and  
 Presbyters then differed not *gradu, in*  
*degree*; meaning in degree of power:  
 that is, in Maioritie of power they dif-  
 fered not then. But in degree of *Order*,  
 he granteth they did differ: which I  
 call

Chap. 12.

See pag. 88.  
 94. &c.

Jerom. ad  
 Evagr.

Rev. a. r.

p. 1. 1. 1. 1.

p. 1. 1. 1. 1.

Bez. Anno.

1641. in Apoc.

1641. in Apoc.

1641. in Apoc.

1641. in Apoc.

1641. in Apoc.

1641. in Apoc.

1641. in Apoc.

1641. in Apoc.

1641. in Apoc.

call *Friends of Order*. Which also le-  
meaneth by his *higher degree* in this  
place. And so heerein we all agree. But  
touching *Beza's* coniecture of the  
Angel of Ephesus, viz. that peradven-  
ture he might be a President not con-  
tinuing, but changeable, I suppose  
few approve it. For my part, I do not.  
Though I greatly honor the name &  
memorie of Maister *Beza*, yet there is  
no neede to be of his opinion in this.  
A changeable Presidencie (no doubt)  
was among those Bishops *Act. 20. 28.*  
But I am of minde that none of these  
Bishops (meant by the *Angells*) *Rev. 2.*  
& *3.* were changeable. In all likely-  
hood they were constant and conti-  
nuing for terme of life. And such a  
difference (Presidentiall) might well  
com in among the many joint Pastors  
of the Church at *Ephesus* by this time,  
and yet they all remaine† equall in  
honor and power *Pastorall*. Howbeit,  
these constant Presidents were Bi-  
shops then to no Diocesan multitude  
dispersed abroad in many ordinary set  
assemblies, but to one ordinary assem-  
bly only, as is noted often before.  
And so the great argument of these  
Doctors which they take from the  
"Succession of Bishops, to proove our  
Bishops as they are in England to  
be lawfull, may appear to be a meere  
So-

Chap. 8.

"Reas. for it

† Declaret.  
pag. 15.

"Pop. gov.  
pag. 260.  
D. Down.  
Def. 4. &c.

Cap. 1.

238 Church government With  
Sophisme & deceit. For the Bishop of  
Rome also may by such a shew of Suc-  
cession prove his Office and Function  
lawfull, as in deed he doth indeavour  
to do, and doth it as well as they. But  
though all these Bishops have one  
name, viz. *Bishops*; yet betweene the  
first and the last of them there are  
seene many reall and substantiall dif-  
ferences in their Offices. To observe  
therefore this egregious Equivocati-  
on, I remit the Reader to pag. 98. 99.  
128. 129. 211. 212. before.

T Defenc. 4.  
50. &c.

James no  
proper Bi-  
shop.

2<sup>e</sup> Rasm. con-  
fer. 24. 263.  
267.

Yet Doctor *Downname* sticketh hard  
to this, that *James* the Apostle was a  
Bishop. What? a proper Bishop? It is  
simply impossible, whosoever say o-  
therwise. Let the Reader marke that  
all our question is about Bishops pro-  
perly so called, & not about the name  
Bishop vsed in a generall sense. There  
is "a generall taking of the word Bi-  
shop, and there is a proper taking of it.  
Apostles and Evangelistes may gene-  
rally & improperly be called Bishops,  
the rather if they reside long in one  
place, and do execute a Bishoplike Of-  
fice there. As *James*, I graunt, did in Je-  
rusalem, and *Titus* in Crete, yea by assig-  
nement of the Apostles. And questi-  
onles so the Ancient Writers meane,  
where they call *James* Bishop of Jerusa-  
lem, and *Titus* Bishop of Crete. For nei-  
ther

ther James nor I was were, nor could be proper Bishops there. Which I shewe thus.

*Every Bishop is appropriated limited and confined only to one Church.*

*James neither was, nor could be appropriated and confined only to one Church.*

*Therefore James neither was nor could be a Bishop.*

The Proposition is most evident, and granted of our<sup>c</sup> adversaries. The Assumption they neither ought, nor dare deny. For James having fro Christ a Ministerie and Calling to all Churches throughout the world, this hee retayned still, hee never lost that, it were sacrilege to reduce him from it, and to shorten him of this his right given him fro heaven. Neither could the Apostles do it, if they would.

Heere it will be an absurd evasion to say: James had in him two Offices, viz. an Apostles, and a proper Bishops Office. In respect of the former hee was still unlimited: in respect of the later he was limited to the Church of Ierusalem. This I say, is so absurd & frivolous, as nothing can be more. And yet it is the only thing that can bee answered. I pray, can one and the same man by any distinction be capeable of two contraryes at one time? Can the same man be in fetters and at li-

ber?

"D. Bilson  
pag. 227.  
232.



Chap. 3.

Declarat.  
Pag. 30.

In reasoning  
we must al-  
ways speake  
properly.

**The Church government with**  
berrie at once? Can one be blind, and  
see also? Can a man be a Christian, &  
an infidell too? No more could *Ierusalem*  
be both appropriated to *Ierusalem*, and  
not appropriated at one time. Neither  
could the proper Bishops Office bee  
comoynded with an Apostleship. For it  
were in vaine. Seeing the Apostleship  
contayneth the whole Bishoply Of-  
fice, and more too. But the Apostles  
in the Churches administratiō did no  
thing in vaine, & idly. Again, though  
the Apostleship contained in it the  
whol office of a proper Bishop, yet this  
was *Materially*, not *Formally*. As a  
*Privie Counsailler* in England hath in  
him the Office and power of a *Iu-  
stice of peace*: also a *Shilling* containeth  
a *Groat*. But no man that meaneth  
plainly, will say; A *Shilling* is a *Groat*:  
or, a *Privie Counsailler* is a *Iustice of  
peace*. If any do, it is not rightly nor  
truely spoken. For not the Matter,  
but the Forme doth give the proper  
name. Yet I do not deny all vse of vn-  
proper speeches. I grant, on some oc-  
casion men may speake generally and  
vndistinctly of things, as I deeme  
those Ancients did of Bishops. Never-  
theles in ordinary teaching, and spe-  
cially in reasoning and disputing wee  
must ever vse exact and proper  
 termes, avoyding generalities and  
wordes

wordes vnproper. Otherwise wee e-  
quivocate. To this reason, that the  
Apostles gave not James any power which hee  
had not before, as an Apostle. D. Downname  
answereth that which is both false;  
and also most presumptuous. For  
plainly hee saith, "James the Apostle  
had not the power of Iurisdiction before he  
was designed Bishop of Ierusalem. O  
haughty Bishops! Who arrogat to them-  
selves a power beyond the Apostles.  
No marvaile if he say, it is no depres-  
sing of an Apostle to become a proper  
Bishop. For only this may lift vp a Bi-  
shop above an Apostle; his other idle  
respects and considerations neither  
did, nor could.

"Def. 4. 311

Pag. 39.

"Pag. 62. 634

Nay, but *Titus*, & *Timothie*, and their  
Bishopricks, do make the most busines  
of all. Of whom D. Bilson saith, † *Heere  
I must pray the Christian Reader advisedly to  
marke what is said & answered on either side.  
This indeed is the maine erection of the Episcop-  
all power and function, if our proofes stand; or  
subversion, if your answer be good. For if this  
faile, well may Bishops claime their authoritie  
by the custome of the Church; by any divine  
principle expressed in the Scriptures, they can not.  
Saith hee so? Let vs see then howe  
soundly this will stand. But first, I de-  
sire him to remember, if it happen  
that this his prooffe out of the Scrip-  
tures be refuted, and then he be for-*

*Titus and  
Timothie  
were no pro-  
per Bishops.*

† Perpet. govs  
pag. 300.

Chap. 8.

242 Church government With  
ced to the Church Custom for sue-  
cour, that himselfe hath ruined, cast  
downe, and defaced that weake hold  
allready. So that there he can have no  
reliefe. Now then to his proofes out  
of scripture that *Titus & Timothee* were  
Bishops. He frameth 4 Arguments for  
it. 1. That power to ordaine fit Ministers, is  
convent & discharge of fit (prescribed to *Titus*  
& *Timothee*) was no power proper to *Evange-*  
*lists*. Wee grant this wholly, even the  
Conclusion. It is another point: and  
nothing against vs. The Conclusion  
of his 2. argument is like to the for-  
mer: therefore wee grant it also. For  
this proveth not that *Timothee* or *Titus*  
were proper Bishops, which is the  
question. Yet in the *Mist* where hee  
saith, that *Presbyteries* claime this power  
committed to *Timothee* & *Titus*, even to ordain,  
examine, censure, & deprive Pastors. I deny  
this to bee true: *Presbyteries* claime  
not this power. Neither have they it  
properly & originally, as *Bucer* shew-  
ed before. Properly and originally  
the whole Church hath this power:  
the *Presbyterie* hath only the autho-  
ritie of administering the same, & that  
in the name of the whole Church, as  
*Discession* and *Respon* before do expresse.  
And further answer (by that distinc-  
tion above noted;) This power of or-  
day-

Page 13.

Page 46. 13.

Ordaining, examining, censuring, &c. committed to *Timothie* and *Titus*, the Presbyterie in deed hath and executeth *Materially*, but not *Formally*. Which maketh his *Minor Proposition* to bee false most cleerely. His 3. argument is concluded in no forme. But where he saith, *The precepts of Ordaining, and Censuring, are delivered to Timothie and Titus, and to those that should succeed them unto the end of the world. Ergo Timothies power & function in this behalfe must bee perpetuall.*

This is true likewise *Materially*: but not *Formally*. Their Successors are to execute the same in deed alwayes as touching the material actions. Those things must be done: but vnder diuers formes of Ministeries, or maners of administration. Heere *Timothie* and *Titus* being properly Evangelistes did these actions vnder the forme of an Evangelisticall Ministerie. Sometime Apostles did the same actions, but vnder the forme of an Apostolicall Ministerie. After them, Bishops did the same actions also: but vnder the forme of a proper Bishops office. &c. Wherefore the perpetuitie of these actions materially which *Timothie* and *Titus* did, proveth not the Office and Ministerie of *Timothie* and *Titus* formally to bee perpetuall. This

Q

is a

Perp. gov.  
Pag. 391.



Chap. 8.

Conf. pag.  
267.

See before  
pag. 224.  
225.

Pag. 230.  
238.  
Conf. p. 267

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is a very weake conclusion, and very  
crooked. His 4. argument is, *The  
whole Church of Christ since the Apostles  
times without exception hath so constred the  
Apostles wordes to Timothie and Titus tou-  
ching their government. And hee  
names Eusebius, Ierome, Ambrose, &c. D.  
Ramolds answereth Hart the Priest; I  
perceave the Pope must fetch his Supremacy  
from Earth and not from Heaven. You are  
fallen from Scripture to Eusebius. Even  
so our adversaries, when all is done  
they must fetch the Diocesan L. Bi-  
shops Office from earth and not from  
heaven. They fall from Scripture to  
Eusebius, &c. And yet not Eusebius nor  
the rest do constre those preceptes to  
Timothie and Titus, as belonging only  
to Bishops: much lesse did the whole  
Church of Christ since the Apostles  
times without exception. This is a  
strange Hyperbole. But these writers ac-  
knowledgeed Timothie and Titus to have  
ben Bishops. Nay, not Diocesan L.  
Bishops; they neither acknowledgeed  
nor knew any such in their times, as  
before hath ben shewed. Yet only of  
these our question is. Againe, they  
held Timothie & Titus not to be Bishops  
at all properly, but in a generall sense;  
as before I observed. If they meant  
otherwise, they missed the truth, saith  
D. Ramolds. Howbeit, They suffred none but  
Bishops*

*Bishops either to ordaine or degrade Presbyters.*

Yet as I said before, not absolutly without the peoples consent as our L. Bishops do. If any among them inclined to neglect the people herein, they did contrary to the Canons of those times. Lastly it is true, these ancients to much rested on Custome, & Counsaills of men, and humane policie in setting the Church governemēt: they (as *Icrame*) inclined to much to approve Diocesā, Provinciā, and Patriarchall Bishops with too absolute power, only grounding vpon the *Custome of the Church*, though they knew they wanted *Divine disposition*. Whence afterward Antichrist easily sprang vp. Now then I pray, with what colour can Doct. *Bilson* from those preceptes to *Timothie* and *Titus* plead for our Diocesā and Provinciā L. Bishops, whom they nothing concerne, and say, *The wordes be singular, the charge is vehement, the parties were Bishops?* And how vainly doth he insult, without reason charging vs that "*Fire will better agree with water, then we with our selves.*" Which is his familiar custome, not ours.

After him, let vs see what D. *Downame* saith for *Timothie* and *Titus* Bishops. Truly in effect he saith nothing more, for he followeth D. *Bilson* most diligently. Yet hee hath a Cartload

\* Perp. gov.  
pag. 399.

" pag. 302.

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chap. 3.

\* Def. 4. P. 75

ca. Pag. 76.

\* Pag. 77.

\* Pag. 99.

\* Eph. 4. 12.

\* Pag. 77.

The power of  
Ecclesiasticall  
government  
essentially in  
the people.

load of words, about this point which he knoweth well to bee his only refuge. Wherein yet hee can finde no helpe. First I will examine the pith of his discourse: and the I will set downe reasons of mine owne, proving soundly that *Timothie & Titus* were not proper Bishops. First, he saith, "*It is presupposed in the Epistles to Timothie and Titus, that the Apostle committed to them Bishopry authoritie.*" It is vnttrue, this is not presupposed. Then, *the Epistles bee the very patternes and precedents of Bishopry functions, &c.* Well: what then? *Then Timothie and Titus were Bishops.* I deny this consequence. There is no truth in this. And T. C. answer to D. *Whigs*: like argument is sounde and good, though this great Logician calleth it "*sleight and frivolous.*" The directions to Timothie and Titus about Ordination and iurisdiction being not "*peculiar to Bishops,*" as hee vntreally addeth in the end. For him selfe giveth this power (and that rightly) to other Christians *in case of necessitie*: and the truth giveth it to Apostles and Evangelists the "*Superiors of Bishops.*" His reason, *\* these are perpetuall directions,* is an excellent reason to prove that this power is indeed essentially seated by Christ in the Congregation of the people. For it is certain, that such  
Christi:

Christian Congregations only are perpetual. Apostles are not perpetual, Evangelists are not perpetual; also Bishops, yea Presbyters are not perpetual in Churches vnder the Gospel. But a Congregation is perpetual: absolutely "the gates of destruction shall never overcome it. Wherefore this power is essentially in the Congregation. And so the consequence is false;" These directions are perpetual: therefore peculiar to Bishops. I say, this sequele can not bee true. Wherewith is conioyned an other false reason, viz. They were not common either to other Christians, or other Ministers: therefore peculiar to Bishops. Nay; they were common. They may bee, and are exercised by divers formes of administrations, as before I shewed; & not allwaies by Bishops. And yet I grant, thy are to bee exercised most commonly, vsually, and ordinarily by Bishops, I meane true Bishops. His owne distinction heere is good. There is † *potestas* and *forma vel modus potestatis*. The power, & the accidentall forme and maner of the power. It is true, the power is perpetual: the accidentall forme or maner thereof is variable. In which respect the consequence also of his newe "Proposition, which † once againe he taketh for granted, once againe I deny. The prooffe of his Assumption we grant, yet with a distinction

"Math. 16.18

"Pag. 77.

† Pa. 102. 147

"Pa. 77.

† Pag. 78.



tion. In the Epistles to *Tim.* and *Tit.* the office of Bishops is described generally, but not as peculiar to Bishops: materially, not formally. And only so that power was to continue in the Church till the end. Also this viz. materially that power was not a higher power then Episcopall. But formally it was. And so his consequence is false. For an Evangelists power was higher: yea the Churches power (by whom simply sometime both the making of Ministers and Censures are performed) is "higher then the Bishops power. Again hee saith, this power of Bishops is so much of the Apostolical power as was to continue to the end. But then hee should not make the Bishops power more then the Apostolicall, as hee doth. Which thus also appeareth, viz. the Apostles excluded not the peoples consent: but his Bishops doe. How then saith hee, it is Apostolicall. Besides, in all this hee Equivocateth: for this power of Bishops is the Apostles (as I said) generally not properly, materially not formally. Hee would finde "a difference in his Refuter: but it is easily reconciled; viz. vnderstanding him of divers kindes of Bishops, thus. Some kinde of Bishops are in Christs Testament: some absolutly have noe place there. The former have power from Christ,

or 1. Cor. 3. 22

See before  
pag. 240. 241

Pag. 79.

Christ, the later have none. After, hee  
maketh great outcries of Schismatical  
novelties, & dreames, & dotages, fanta-  
sticall & fanaticall spirits, and phrensie.  
Right as the Papists cry out, Heretiks,  
Heretiks. Theselves being the greatest  
Heretiks of all. But the Christiā rea-  
der may know that this is the Doctors  
fury, & malice against our Attestators  
before cited, and against others also  
who follow them. Yea, against him-  
selfe it is, & some of his frindes. His  
slader, that we maintain such popular  
government, as Morellius strived for,  
is sufficiently answered before. Some  
of the Separation I grant, are to offen-  
sive this way: which I am heartily  
sorry for. They take the wordes in  
Math. 18. 17. Tell the Church more po-  
pularly the ther is need, or then rea-  
son or good order would. Howbeit in  
this yet they hold the substance of the  
true Church-govern. They erre but  
in the Circumstance of order, though  
it be so foule. That is, they will exa-  
mine all scandalls, &c. whatsoever in  
the presence & vnder the iudgment  
of the whole multitude perpetually  
& necessarily. I say perpetually & ne-  
cessarily. Wherein I wonder they see  
not the many very ill Consequents,  
which wil & must insue many times  
As touching vs, what we hold heerin  
I have

Chap. 2.

† Pag. 22. 24.

82. 83.

“Def. 4. 81.

Perp. gov.

pag. 355.

“Bellarm.  
de Cleric.

1. 7.

† Pag. 82.

“1. Tim. 5. 22

“Tit. 3. 10.

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I have shewed before. And our D<sup>o</sup>ct<sup>r</sup>  
doe most iniuriously “wrong Beza &  
the Geneva discipline (if that be Ge-  
neva discipline which Viret, Calvin,  
& Beza taught the) in saying they dif-  
fer materially frō vs. Our D. asketh,  
Is there any shew in Scripture or in reason,  
that the sheep should rule their sheapheard,  
or the flocke their Pastor? The very  
voice of a Iesuit, & not of a Minister  
of the Gospel. Bellarm. argueth iust so  
“against the old Protestants. As to the  
point let him know that reasonable  
sheep vnder the Gosp. have more to  
do in their spiritual governmēt, the  
brute beasts have to doe in their go-  
vernement sensuall. Lastly, heere hee  
can easily skoffe and revile the modest  
& Christian offer of disputatiō, & those  
that favour it, & some of vs hee will  
helpe to persecute: but vndertake  
that Offer honestly & plainly he ne-  
ver will. Hee saith, † wee vnderstand  
the speech of “Laying on of hands as di-  
rected not to Timothie, but to the people;  
& to Titus, † Avoid an heretik, or ex-  
communicat him, that is, thou people.  
Which is false: we vnderstand it not  
so. He doth therefore heerein slander vs.  
We know these words are directed to  
Timothie & Titus: yet to them not as  
Lords over the people, nor as Solerul-  
lers; but as Guides and directors of  
them

them. As Fathers to informe them, not as Maisters to overrule them and force them. To them therefore by name, as the principall Agents in all ordinary government, the Epistles and these precepts were written. And so the Apostle heere held it not needfull to mention the people, though neither doth he exclude them. Seeing their consent in such affaires is "ellwhere in Scripture sufficiently proved. And the Apostles practise in this behalfe they knew well enough. Which knowen practise of the Apostles, it heere behoved *Timothie & Titus* to have regard vnto, togeather with these precepts written to them. For they stand togeather well enough. He saith, *the Churches as first were governed by the Apostles, &c.* I answere, they were. But not without the peoples concurrence and consent, as presently before is observed. But *D. Downname* avoucheth, *† Our Bishpps as this day have not greater quib. use in managing Church causes then Timothie and Titus had.* Which is, notoriously vntrue. These ( following the Apostles ) tooke the peoples consent with them : our Bishpps do not. They only taught them & perswaded them, & vsed spirituall power : ours, if they can not perswade the people or their Pastors, will cast them in prison punishment.

*See before  
pag. 76.  
Also toward  
the end of  
this chap.*

*† Def. 4. 82.*



nothing their bodies & their purses. He saith, Timothie & Titus might use the presence or consent of the people, or the counsell and advise of the Presbyters in cases of greatest moment, as Princes doe in Commonwealths. I thought it was a stately and princelike Prelacie which this Doctor hunteth after: though in many places of his booke hee dissembleth, and would not have them called Sole governors. Heere hee plainly sheweth that he holdeth the Bishops may take the peoples consent and Presbyters advise, if they like it; if not, then they may neverthelesse proceed and not stand vpon it, as Princes may doe in Commonwealths. Truly all sound writers ever have held this *in Church government* to be right<sup>er</sup> tyrannicall & wrongfull oppression of Christian Mens consciences. And yet (as I have oft said) we grant *the way of the Ecclesiasticall government* to be indeed *in the Bishop* ordinarily; but not absolutely.

The consequence of his next Proposition, I deny also: viz. *The things written to informe not Timothie & Titus alone as extraordinarie persons, but them & their Successors to the end of the world, were written to informe Diocesan Bishops.* They were not. Diocesan Bishops are no Successors of Timothie and Titus, nor intended by the Apostle. They came after by reason of that

See our  
Attestators.

pag. 23.25.

26.27.29.

31.32.33.

35.36.37.

42.45.

\* Pag. 83.

*the peoples consent,*

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that apostasie, which through Gods determinat counsaill was to come over Christendome. Without which going before, *Antichrist* could not have stood vp. Hee addeth "*the authoritie committed to Tim. and Tit. is perpetually necessary.* It is true; Materially, not formally, as before is said. Beside, *Tim. & Tit.* themselves had not the authoritie which Diocesan Bishops have. It was far lesse. Therefore these are not their Successors. Where hee would prove it, first disjunctively; † *Either they, or the Presbyteries, or the Congregation were their Successors.* I answer, this disjunction is vnsufficient. Hee reckoneth not Pastors or Bishops of one ordinary Congregation only. They were the immediate Successors of *Timothie & Titus*, speaking of such a successiō as they had, and might have being *Evangēlists*. About 200. yeares after Christ, Titular Diocesans succeeded them. After 300. yeares, Diocesans with Maioritie of power and rule succeeded. After them long, came the proper and compleat Diocesan Prelats, the Diocesan Lord Bishops. of whom our question is indeed. But among all these whosoever was a Bishop really of mo ordinary Congregations then one, therein he succeeded not *Timothie*, nor *Titus*, nor any Apostle, Who never in-

"Pag. 34.

†Pag. 36.

*These im-  
properly suc-  
ceeded, viz.  
in place, not  
in Office.*

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chap. 2.

“A.C. 20. 17.  
38.

† Pag. 99.

“Pag. 86. 87.

“Pag. 306.  
227.

† Pag. 235.

311.  
“Pag. 87.

tended any such ordinary Successors. And succession in place with dissent in doctrine, is a false succession. Beside, a Presbyterie did “preceed *Timothie* in *Ephesus*. Therefore they may lawfully succeed, as they do now in the *Dutch* and *French* reformed Churches. The people also have in act succeeded lawfully at somtimes, as the D. himselfe knoweth: and therefore so they may againe on occasion. Then hee would name *Bishops* that succeeded *Timothie* and *Titus*. Meaneeth he proper *Diocesan* L. *Bishops*? If he doe not, hee triflerh. But who are they? First, the *Angell* of *Ephesus*, and *Onesimus*. Nay, these were *Bishops* only of one ordinary Congregation, and that within the City *Ephesus*, as “before I have noted. That *Polycrates*, and *Philip* of *Gartyna* in *Crete* were such also, I have shewed before: as also the *Doct.* falsehood about *Philip*. Where hee saith, “Every *Metropolitan* is a *Diocesan*, it is untrue. The first *Bishops* were *Metropolitans*, that is, *Bishops* in Mother-cities: yet they were not *Diocesan* *Bishops*, viz. over no ordinary Cōgregations then one. He saith, hee readeth not any where of the next Successor to *Titus*: indeed hee readeth of no proper Successor to *Titus* at all, nor to *Tim.* &c. Ordinary Pastors of Congregations succeeded these ex-  
traor-

extraordinary men, as they also succeeded the Apostles, viz. improperly, not in their whole and proper Offices.

Our D. (following D. Dove.) would prove that *Timothie* & *Titus* had "their ordinary residence in Ephesus & in Crete: because one was willed to abide at Ephesus, the other to redresse further the things which hee found there amisse. It is true, for a time each of them was so resident. But not alwayes, nor till they dyed. For not long after *Timothie* was called away, and *Tychicus* an other Evangelist was sent to Ephesus in his roome. When, if *Timothie* had bene there still, it seemeth there had ben no need of *Tychicus*, neither would *Paul* have left him vn-saluted and vn-named in that epistle to the Ephesians. Also the Apostle intended that *Timothie* being come from Ephesus should vndertake the charge of *Philepp*. Therefore he was now loose and free from Ephesus. Writers also say that *John* the Apostle afterward was at Ephesus doing a Bishoply office: when surely *Timothie* was not Bishop there, yet as may be thought he was then living. Our D. addeth, that Bishops & other Pastors may be absent from their sees upon speciall and extraordinary occasions. It is vntrue, they may not. All religion and pietie forbiddeth it, vnles

"Pag 89.

† 1. Tim. 1. 3.

"Tit. 1. 5.

† 2. Tim. 4. 9.

"Eph. 6. 22.

† Philip. 2. 19

Non residents



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it bee with their Churches expresse consent. Which *Timothie* heere had not. The Apostle, as hee alone placed him at *Ephesus*, so he alone without the Church called him away. You will say, and he alone might doe so. True, the Apostle alone might doe so with Evangelists, but hee might not with Bishops and Pastors. These were more in their Churches power then so. Neither indeed had it ben "a matter of good report, nor of good example (as his refuter saith well) if *Timothie* being the *Ephesians* proper Bishop had without their speciall grant gone from them, chiefly so long time, and so far of, and to take charge of another place. Neither verely had *Paul* any need so to take away a proper Pastor from his flocke. The same likewise is to bee said of *Titus* his departure from *Crete*, first to *Rome*, then to *Dalmatia*. But hee will prove that "they lived and dyed in *Ephesus* and *Crete*. If they did, yet it followeth not that therefore they were Bishops there nor yet that they had ordinary residence there all their life time. It might happen that travayling to & fro they might in the end of their dayes dy there. For somewhere they must dy. And yet they are not therefore Bishops of that place: neither had they therefore ordinary residence there till their

¶ Pag. 91.

¶ Pag. 91.

their end. But who saith they dyed there? Som, whose testimonies whoſeuer reſuſe to beleue, do themſelues deſerue no credit. Yea, are they ſo infallible? Who are they? *Dorotheus in Synopis*, and on his word ſom other, he knowes not well, who. The all this matter ſtanderh on this *Dorotheus*, whoſe credit " him ſelf feareth. Indeed iuſtly, for hee is the moſt egregious fabler that euer writ. Heere I wiſh it may be noted, that the Doct. ſeemeth to take delight to abuſe the people with baſtard writings, fabulous, falſe, and apocryphall ſtuſſe, which he uſeth as his familiar friends and witneſſes very often; as the *Epiſtles of Clemens and Anacletus, Dionyſius Areopagita, the Canons of the Apoſtles, the Subſcriptions of the Apoſtles Epiſtles, & this Dorotheus*, from whom the other witneſſes heere by him cited, do take this report. Therefore in this it is not neceſſarie to credit them any more the him. Further, to theſe & the like reaſons of ours, If *Timothie and Titus* (who firſt were *Evangelists*) did become proper Biſhops afterward, then men may coioyne things which God hath ſeuered: yea limit & depreſſe them whoſe Miniſtrie God hath made generall, vnlimited, and ſuperior. Hee anſwereth " *theſe are nice points, which none of the Fathers did ever vnderſtand.* Certes wee

" Pag. 104.

Dorotheus a fabler.

Baſtard writings.

" Pag 93.

Ch. 8.

† Ephe. 4. 11

1 Cor. 12. 28

¶ Pag. 95.

By compa-  
ring these  
series to-  
gether.

¶ Pag. 94.

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have a grosse Doctor, who maketh nicke to sever those whom God hath severed. Evangelists and Bishops or Pastors are so plainly severed by God & made divers † persons, that nothing can be more plaine. Where also it is as cleere that Evangelists are by God made Superior in the Church, and Bishops or Pastors inferior; whom hee maketh cleane contrary. Hee excepteth against 1. Cor. 12. 28. because Evangelists "are not mentioned there. Yet there it appeareth that all Church-ministeries are severed by God, of which Evangelists are one, as in the Ephe 4. 11. appeareth. So that also even from 1. Cor. 12. 28. Evangelists distinction from Bishops and their Superioritie to them is proved well enough. Himself gratheth Evangelists to be extraordinary, generall and vnlimited Ministers; and that *Timothie* and *Titus* were such. Which is the truth. But this is false, when they † betooke them in certaine Churches, that they were appropriated and limited to them. Wherefore neither were they proper Bishops of them. Againe; The D. can not leave his equivocating, any more then a Black-amore can change his skin. For though vulgarly sometime an Evangelist is vnderstood to bee a writer of the Gospell, yet the Apostle vnder-

stan-

standeth not so *Ephes. 4. 11.* But heere  
they are unlimited Companions and  
Coadiutors to the Apostles. In this  
sense (and so we also doe meane) *Mat-*  
*thew & Iohn* neither were, nor could  
bee Evangelists, nor *Marke* a Bishop.  
Whosoever saith otherwise, they plain-  
ly contradict the Apostle. But he pre-  
tendeth that the ancient Fathers held  
that Evangelistes and Apostles also  
might bee Bishops. See "before what  
a frivolous reason this is. Also see  
how vnreverent hee is to Antiquitie,  
whom hee pretendeth devoutly to  
honor. Hee will have them indeed to  
seeme fighters with God and resisters  
of the plaine letter of the text, rather  
then defend them (as we doe) with an  
honest excuse. It is honest to say, they  
called Evāgelists & Apostles Bishops  
in a generall sense; or, if they did  
not well heerein, yet that they did  
it in not sisting, nor much minding  
that which now we with vs is a maine  
questiō, & therefore is & ought to be  
more exactly considered now. But to  
say of them, either that they deny *Ti-*  
*moth. & Titus* were Evangelists; or that  
they deny Evangelistes were by God  
made severall from Bishops, or that  
those were superior to these, or that  
those were extraordinary and general  
Ministers; or to say they hold the Apo-

"Pag. 112;  
223.

Vnreverent  
behavior to-  
ward Anti-  
quitie.



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 itles did and could make them being  
 such to become ordinary Ministers,  
 limited to one Church, and one with  
 Bishops: and that they hold this out  
 of consideration and due sifting the  
 matter. I say, thus to affirme of the  
 Fathers (as the D. doth) is to make  
 them resist the plaine letter of the  
 text, and to fight with God.

"Pag. 95.

Yet, he for his part boldly saith, or ra-  
 ther shamelesly, that "*it was no debasing*  
*to Timothie & Titus, whe they were made Bi-*  
*shops, but an advancement; Albeit he know-*  
*eth the text above noted (viz. Eph. 4.*  
*11.) maketh a Bishop or Pastor infe-*  
*rior to an Evangelist. And prove it*  
*hee would: 1. † Timothie receaved a newe*

† Pag. 96.

"1. Tim. 4.

14

3. Tim. 1. 6.

"Ordination: and so more authoritie:  
 This is vtterly vntrue. Hee receaved  
 no newe Ordination. This was only  
 when he was taken by the Apostle to  
 be an Evangelist. And after this hee  
 never receaved more authoritie. Hee  
 addeth, *were men admitted to the extraor-*  
*dinary function of Evangelists by the ordinary*  
*meanes of imposing hands?* I answered, Yea  
 som Evangelists might be, like as som  
 Apostles (viz. Paul, & Barnabas, whose  
 functions verily were extraordinary)  
 were "so admitted. Then saith hee,  
*may we thinke that any but the Apostles had*  
*that authoritie wheresoever they came, which*  
*Timothie had at Ephesus, & Titus in Crete?*  
 an-

"Act. 13. 3

answere, yea questionles. Evangelists had, wheresoever they came; specially in the absense of an Apostle. He objecteth, *Philip the Evangelist had not authority to impose hands*. I answer, though heere he follow "D. Bilson, yet both do misse the purpose. This imposition of hands heere is another thing: it was to give the miraculous gift of toungs. It was not to ordaine to the ministerie. Happily it was to furnish men for the ministerie afterwarde: but this made them not Ministers. Indeed onely the Apostles could by laying on of hands give the gift of toungs and the gift of prophesie: but in the Apostles absense others (as Evangelists, &c.) might lay on hands to ordaine Ministers. Wherefore this is to rove fare from the point. The rest is answered elsewhere, viz. *Paul spake not in the generall & improper sense (whereof there is noe reason nor cause) but properly where he willeth Timothee after he was at Ephesus, to do the worke of an Evangelist*. The Fathers before are answered: to whom *Zuinglius* also heere may be adioyned.

† Act. 8. 14.

17.

“ Perre. pov.  
pag 83. 84.

“ Declarat.  
pag. 29.

† 2. Tim. 4.

5.

“ Pag 244.

He would seeme to bring new matter, but it is his olde stuffe; viz. that *Timothie and Titus function in Ephesus & Crete, was not to end with their persons, but to be continued to their Successors*. It is answered

“ Pag. 98.

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Chap. 8.

‡ Pag 243.

as Pag. 100.

Apostles  
were so as-  
signed som-  
time. Act.  
8. 14.

‡ Pag. 101.

¶ Above pa.

23. 26. 36.

23. 47.

red & before. That is, Materially it en-  
ded not, but formally it ended with  
their persons. It continued to their  
Successors, but vnder an other forme  
of ministerie, viz. of proper Bishops.  
Which also I noted in my *Declarat. pag*  
*30.* Hee saith, their “being assigned to E-  
phesus and Crete was an ordinary function? I  
deny it, as touching them. Hee hath  
not a word to prove it. Hee saith, in  
*Timothie* and *Titus* as Evangelists *no-  
thing was extraordinary but their not limita-  
tion to any certain Churches.* Which is vn-  
true: *their calling to the ministerie* was not  
ordinary. It was without the peoples  
voice-giving; which was then ordi-  
nary in Pastors calling. *Timothie* I say  
came not to Ephesus by the peoples  
election, nor *Titus* to Crete. Paul only  
authorised them to that Ministerie.  
Therefore their calling or sending thither  
was also extraordinary. And *Timothie*  
attained giftes by extraordinary  
meanes viz: by the Apostles mira-  
culous laying on of hands; though the  
D. deny it. Then he addeth 3. other er-  
rors. 1. The power of ordination and  
jurisdiction was *wholly in Timothie, and  
Titus.* Our Attestators “disprove that  
2. The function may bee *the very same*  
where one person governeth the  
church wholly and alone, & where the  
people do necessarily cōcur with him  
Thoug

Though his wordes bee not these, yet his sense is cleerly so. And all the next page hee beateth vpon the same. Fearfully affirming, that the difference *seemeth not to bee so essentiall.* Though he hold so, yet see howe hee faltereth. 3. Where he addeth, *the title or calling to a Church seemeth to be variable.* Which are all grosse vntruths: cofuted in my *Declarat.* & the 3. runneth amōg those euill opinions heere " before censured. That which he addeth as it were a prooffe for him, *the Iewes Church gouerners came to their places † by succession and lineall descent: but in the Churches of Christ, by free electio,* is absolutely against himselfe. For neither of these *titles* or coming to the Church-gouernement had bene lawfull by any meanes, but because God so ordayned. And it being so ordained by God in his word, it was the absolutely vchangeable by men, as in the Law, so likewise vnder the Gospel which is the Law of Christ. Where he saith, *the Apostles committed not the power of ordination and iurisdiction to all Ministers,* I answer, they did: as I haue " elsewhere shewed. Their committing it to † *Timothie* &c. denyeth it not to the other Presbyters in the several Churches. neither doth the *Angells* power in the *Revelatio* 2. exclude the ioint power of his fellow presbyters with him,

" Pag. 102.

† Pag. 12. and 34 35. 38. &c

" Pag. 133. 134.

† Pag 103.

" Declarat. pag 25.

† Pag 104.



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\* Pag. 105.

\* At the end  
of chap. 6.

\* Pag. 106.

† Pag. 107.

\* Pag. 344.  
359.

Proffes that  
Timothie,  
etc. was no  
Bishop. 1.  
† Ephe. 4. 11

2.  
\* Ibid.

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nor yet the peoples free concurrence  
with them all. His last reason is, *If while  
the Apostles lived, it was behoofull to substitute  
Bishops in the Churches, then much more after  
their decease. But the former is evident. There-  
fore the later also.* This I wholly grant: we  
mislike not Bishops. In the end he fal-  
leth to the authoritie of those bastard  
“subscriptions, & namely of the epistles  
to *Tim.* and *Titus*. Touching the which  
I referre him to Mr. *Cudworth* in his  
Supplement to Mr. *Perkins* on the \* Ga-  
latians. Where he shall finde them to  
be of no “greater antiquitie nor better cre-  
dit then such counterfeit drosse may  
be. The † testimonies of the Fathers  
which follow “have ben sufficiently  
answered.

Nowe I will gather briefly our  
Proffes, that *Timoth.* or *Titus* were not  
proper Bishops. They are 8. in nom-  
ber. First, the H. Ghost made † Evan-  
gelists and Bishops or Pastors, distinct  
persons. Therefore the Apostles could  
not make them one. And consequent-  
ly *Timothie* and *Titus* being Evangelists  
(as is known) neither were, nor could  
be made proper Bishops. Sec: An Eva-  
gelist had an Office “superior, extra-  
ordinarie, temporarie, and vnlimited:  
a Bishop was inferior, ordinarie, per-  
petuall, and limited to one Church.  
Now these qualities are incōparible:  
they

3.

2, Tim. 4. 5.

" See pag.  
240.

4.

5.

they can neither bee together, nor successively in one person. Therefore *Timothie* and *Titus* Evangelistes, neither were, nor could bee proper Bishops at any time. Thirdly, After *Timothie* had bene at Ephesus, hee was an Evangelist. For *Paul* chargeth him so to bee and cary himsele. Neither is there cause nor reason why *Paul* here should speake improperly and generally. Therefore he spake properly, " & he was still a proper Evangelist, and consequently not a proper Bishop. And so likewise *Titus*. Fourt: *Timothies* Ministrie at Ephesus extended to other distinct and intire Churches, viz. to *Smyrna*, to *Sardis*, to *Pergamus*, to *Colosse*, to *Hierapolis*, to *Laodicea* &c. and not to the Church in *Ephesus* only. But the Bishop of *Ephesus* ministrie was limited and appropriated to the Church in *Ephesus* only; as also of *Smyrna* to *Smyrna*, of *Sardis* to *Sardis*. &c. As the *Angells* in Rev. 2. do thew. Therefore *Timothie* was not properly the Bishop of *Ephesus*. And then neither *Titus* of *Crete*. Fift: *Timothie* was thesame & no other at *Ephesus*, then hee was at *Philippi* and *Corinth*, at *Athens* and *Thessalonica*, in *Phrygia*, *Galatia*, *Myfia*, & *Troas*. But in these hee was no proper Bishop of any place. Therefore neither was hee a proper Bishop at *Ephesus*.

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\* Declarat.

pag. 29. 30.

6.

\* pag. 164.

331.

7.

\* Tit. 1. 5.

\* Act. 14. 23

\* Euse. 4. 22

\* Perpet gov.

pag. 227.

332.

8.

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phesus. So likewise \* *Titus* in Crete.  
Sixt: proper Bishops in those dayes  
were not called without the consent  
and voyces of their Church, as before  
" hath bene shewed. But *Titus* came  
to Crete and *Timothie* into Asia only  
by the Apostle *Pauls* sending, vterly  
without the peoples calling to whom  
they ministred in all those Churches.  
Therefore *Titus* in Crete & *Timothie* in  
Ephesus were no Bishops. Seaveth: If  
*Titus* were a proper Bishop in Crete,  
then many distinct and intire Churches  
were not committed to him, but  
only one. But to *Titus* in Crete many  
distinct & intire Churches were com-  
mitted; and not one only. Therefore  
*Titus* in Crete was no proper Bishop.  
The *Assumption* is plaine, because hee  
had many " *Cities* in his charge. And  
every City had a distinct and intire  
Church, for κατὰ πόλιν & τὴν κατ' ἐκκλησίαν:  
In every City, & in every Church do signifie  
all one thing. And Eusebius " maketh  
them so likewise. But every proper  
Bishop is limited and appropriated to  
one Church only. The D. saith *assigned*.  
But that word is to loose. Indeed  
a Bishop is limited & appropriated, &  
as it were confined to one Church. D.  
*Bilson* saith *affixed*. Therefore *Titus* was  
no Bishop, nor *Timothie* neither. Lastly,  
Whatsoever reason maketh *Titus* &  
*Timothie*

*Timothie* Provinciaall Bishops in Crete, and in Asia, the same serveth to make *Paul* or *Peter* Vniversall Bishops and to have Vniversall Bishops their Successors, at *Rome*. But no reason is sufficient to make *Paul* or *Peter* Vniversall ordinary Bishops of *Rome*, nor that they should have Vniversall Bishops their Successors. Therefore no reason is sufficient to make *Titus* in Crete or *Timothie* at Ephesus Provinciaall Bishops. And so much of *Timothie* and *Titus*, that they were indeed no proper Bishops: which point yet Doct. *Bilson* confesseth to be their only holde.

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“ See before  
pag. 241.

After this, let vs now shew how D. *Downname* grossly & abuseth *Calvin* and *Beza*, affirming that they ioyne with the Bishops of England in maintayning Diocesan and Provinciaall Churches, and that therein they are against vs. First, though *Calvin* doe note in this Chapt. the Churches state “ before the Papacie, yet he saith not, neither was it before Papalitie began. Again, your government may bee notwithstanding from the Papiſts (as indeed it is) though this Church state there noted by *Calvin* were before the Papacie. For your government is by him described in his & next Chapter, where hee saith: “ *iam in eligendo totum illud sus populi sublatum est. Ad solas Canonicos integra*

† Def. 3. 142

*Calvin* and  
*Beza* abu-  
sed.

“ *Institut.*  
4. 4. 1.

Chap. 4.

† Chap. 5.  
“ Sect. 2.

*post-*



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*potestas translata est. Illi in quem solunt conferunt Episcopatum: cum mox in conspectu plebis produciunt non examinandi, sed adorandi.*

Now all the right of the people to chose their Pastor was taken away. The whole power was transferred to the Chanons or Prebendaries only. They bestow the Bishoprike on whom they will: him they bring forth before the people not to be tryed, but to be worshipped of them. And though hee saith this was "*tyrannide Papatus*, by the tyrannie of the Papacie, yet every one seeth it to be the same kinde that is vsed in Englad; & which differeth substantially from the ancient forme of Church government, yea from that by him noted in his 4. Chapter, which is not it that you exercise, & labour to maintaine.

So any may see, from whom in deed you have receaved *your government*.

Secondly, he saith, those before had *almost* nothing dissonant from Gods word. Where he graunteth, they had somewhat. And therefore hee would not that this Church government should be "our patterne, though hee held it not wholly intolerable. What

meaneth the vaine Doctor to say, wee "*our selves do extend our assertiō so two hundred yeares?* We do not extend our patterne so farre. Indeed we say, a proper

Diocesan Church was not before that time. But we take our patterne of a Church only from the New Testam.

"In the title of chap.

5.

\* See before pag. 149.

\* Pag. 146.

as we ought. Against which fundamentall point of Christiā religion see how profanely (and yet absurdly) hee reasoneth; Aswell they may allege that no whole Country ought to be converted, because none was in the Apostles times, as to deny a whole Countrey to be a Church, because it was not so in the Apostles times. Never did I heare a more senseles speach, and yet it savoureth all of impietie. Every visible Church may containe no mo ordinary Congregations then the New Testament sheweth that a Church cōtayned then, which was but one: and yet a whole Country may be converted to the faith, and being converted may be reduced into many Churches in number, according to the forme <sup>†</sup> extāt in Christs Testamēt. And God forbid wee should professe to doe otherwise. As for *Calvin*, beside that above noted in him, <sup>†</sup> speaking of the Order set down in Scripturs, he saith the same is it, *† quo Ecclesiā suam gubernari voluit Dominus*, wherewith the Lord would have his Church to bee governed alwayes. Againe, *“Ecclesia dissipationem vel ruinam patitur & exitium molitur quisquis ordinem hunc de quo disputamus, & HOC GENVS regimini vel abolere studet, vel quasi minus necessarium elevat.* He seeketh the ruine and destruction of the Church whosoever endeavoureth to abolish this order and **THIS KIND** of government whereof wee treat,

*Should wee not use that forme of a Church which the Apost. used?*

<sup>†</sup> *Galat. 1. 2*  
*21. and 2.*  
*Cor. 8. 1.*  
*& 1 Cor.*  
*16. 19.*  
*† Pag. 149.*  
*† Instit. 4. 3.*  
*1.*

*“ Sect. 20.*

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Defen. 2.

p. 140.

3.

or maketh light of it as lesse necessarie: speaking (as I said) of that same kinde of ordinary government which is found in the New Testament. Which being *Calvins* minde, can we thinke that hee would like of the *Dofctors* mutabilitie? No, nor of his calling him and *Beza* "Authors of Discipline, and him the first or chiefe founder of it? Beside, is not this Doct. a cunning dissembler, who can say of *Calvin* that his memorie with me is blessed: and yet curseth and revileth his Discipline, as he calleth it? Thirdly, is it truth, & must we abide it, that *Calvin* agreeth with the Do. against Lay Elders, as he calleth them? And his *Refuter* reproving him for that speech, he mocketh, saying; *What shall become of me now? He saith, he will save it. But how? Forsooth he confelleth Calvin is against him both touching the Scripture, and also the practise of the first Churches: How saveth he the matter then? Calvin saith, that afterward Every City had a College of Elders, all which were Teachers. What then? Can not Calvin thinke that this might somewhat differ from the Scripture? and that this was thus about, and after the Nicean Councell hitherward, and yet in the first age of the Church after the Apostles there were som such lay Elders? Is it not possible that Calvin may thus*  
meane,

meane, but that hee must needs agree in this matter with the D. and grossly contradict himselfe? Thus forsooth our D. will needs have it: in wordes commending *Calvin* & *Beza* for the learned Disciplinarians; but indeed making them (what he can) to seeme fooles. Fourthly, neither *Calvin* nor *Beza* agreeeth with them, nor materially differeth from vs about a *Diocesan Church*, as hee almost every where repeateth that they doe, and is still beating vpo it. But falsly. For first, *Calvin* maketh not even then *the City & Country to be but one body*. He saith, *¶ velut Corpus, ac si were a Body*. Hee meaneth not that it was a perfit Body, but that there was some resemblance of one Body, because of the consociation of all vnder one Bishop. Yet indeed hee maketh each Parish then a Body substantially, Saying, "*Cum Parochijs novi Presbyters destinabantur, tunc loci multitudinem nominatim consentire oportuit*". When new Presbyters were appointed to Parishes, then the multitude of the place must namely consent. This power made them a Body indeed: and to the Diocese they belonged but as it were to a Body, or as having som resemblance of a body. Which yet consisted in deed of many distinct bodyes, & someway independent. This is the *Diocesan Church* which

4.

"Pag. 148.  
144"

"Instit. 4.

4.2.

"Sect. 10.")



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† See before  
pag. 88. 89.

Def. 2. 47.

† See before  
Pag. 89.

Beza de  
grad. min.  
d. 34.

Def. 3. 15.  
2c.

which Calvin and Beza also speake of, and is constituted at Geneva, and in France, and in the Lowcountries, &c. But this is not the †proper Diocesan Church, which is in England. There is a substantiall difference betweene this improper and vnperfit Diocesan Body, and that which is proper and perfit. Now then, how do Calvin and Beza agree with the Bishops of England touching a Diocesan Church, as he so often vaunteth and boasteth that they do? Or how do they dissent from vs? We see they do not. The Doct. doth but slander them. Neither “doth Beza meane that any first Presbyter in a Church was formally appointed to a Diocese vnder the Apostles. Some kind of †Diocese was Apostolike. But he sheweth sufficiently that these Bb. Dioceses began somewhat after the Apostles, in that hee saith “they were first framed according to the division of the Provinces vnder the Romane Empire. Which verily was not regarded in the Apostles time, nor in the next age after. Wherefore Beza meant the first Presbyter thus assigned formally, was after the Apostles, & their abused name Bishop also.

Lastly, I cannot passe how insolently the D. “taunteth me for observing many sortes of Bishops, and naminge for

*the peoples consent:*

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† In reas for  
ref. pag. 7.

For setting downe six sortes of them:  
also for being ignorant whether *Ierusalem* or *Casarea* had the Patriarchship,  
& for supposing Diocesan Ruling Bishops might begin with *Dionysius* at Alexandria, and for not speaking any thing of Metropolitans beginning.

Let the D. know, I was not ignorant that *Ierusalem* had the Patriarchship: but it is a question (and that I meant to "touch") whether *Ierusalem* exercised ordinarie jurisdiction over *Casarea* & the Province thereof, or not.

*pag. 8. in  
margine.*

But it is a matter of no worth: therefore I passe it. *Metropolitans* (in his sense) spake not of whē I reckoned vp the diuers sortes of Bishops, because in substance of their Office they are all one with *Diocesans*, *Archbishops*, and *Patriarches*. Of whom whosoever holdeth one lawful, will holde all so to be: and he who holdeth one Apostolike, will acknowledge them all Apostolike.

*Metropolitans, Diocesans, Patriarches, all one in substance.*

This therefore also is no matter, what he ever he maketh of it. Touching *Dionysius* of Alexandria, I confesse I was to blame in thinking hee might bee the author of Majoritie of power & rule in Diocesan Bishops. It was because I judged it to be ancienter then indeed it is, or then reason giveth it. Nowe therefore I professe, it cannot bee proved to be ancienter then the *Nicen*

*Majoritie of  
power when  
it began.*

S

Coun-

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“ Against  
the Seminar.  
part. 2. pag.  
318.

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Councill, or *Constantine* the Emperour,  
as I noted before. Once *D. Bisson* was  
also of this minde with me, where he  
sheweth that it was not “ by the in-  
stitution of Christ, nor his Apostles,  
but long after *by the consent of the Churches,*  
*the custome of the times, and the will of*  
*Princes.* And touching my making  
many sortes of *Bishops*, and my distin-  
guishing of the word, the Doct. misli-  
king that, sheweth his ignorance not  
a little: or els he sheweth that which  
is worse. If he mislike that I made so  
many sortes, as six. Truly it was my  
fault that I made so fewe. *Ierom* wit-  
nesseth that the *Bishops* of his time  
came to that power *paulatim, by little &*  
*litle.* And the *Vniuersall Monarch* of  
the *Roman Church* came not to his  
greatnes at once. Papacie had Papali-  
tie going before in diuers and sundrie  
degrees. The Word, reason and expe-  
rience do shew in such alterations of  
government, at least so many distinct  
differēces, yea mo also. Now therefore  
I desire the Reader to give me leave  
vpon better cōsideration to set down  
the distinctiō of *Bishops* in 7. differēces.

Seauen sorts  
of *Bishops*.

I affirme therefore that the name  
*Bishop* in Christian Writers is given to  
seauē diuers sortes. Which to observe  
is right needfull, and most profitable  
to end this great controyersie. First,  
the

the name is generally given, even to  
 "Apostles. Yea Evangelistes also may so  
 be called Bishops, as † before is shew-  
 ed. Secondly, it is given to Pastors, e-  
 quall, and "many, in one ordinarie  
 Congregation. To whō also the name  
 of *Presbyter* was common. Such is the  
 Ministerie now in the *Dutch & French*  
 Churches. Thirdly, One Pastor of a  
 Church contayning no mo ordinarie  
 Congregations but one, is by the an-  
 cientest Church Writers called a Bi-  
 shop singularly. As *Linus* was at Rome:  
*Melchior* at Alexādrīa: *Onesimus* at Ephe-  
 sus: *Ignatius* at Antioch: *Polycarpus* at  
 Smyrna, &c. Such also was the "An-  
 gell of the Church in Ephesus, and in  
 Smyrna, &c. The Scripture giveth  
 not him the name Bishop peculiarly,  
 when he hath other assistant Pastors  
 with him: but other Writers doe.  
 Which truly I will not strive against.  
 Fourthly, the name *Bishop* is given to a  
*Titular* Diocesan Bishop. Of whō none  
 can be proved ancients then *Julianus*  
 the tenth Bishop in Alexandria.  
 Fifthly, Diocesan Bishops with "Maio-  
 rity of power are called *Bishops*. These be-  
 gan in the Council of *Nice*, or other-  
 wise ynder *Constantine*. Though the  
 Council speake of *Metropolitans* long  
 before; yet their power over their  
 brethren was not ratified by any law

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"Act. 1. 20.

† Pag. 238.

240.

2.

"Act. 20.

28. Philip.

1. 1.

3.

"Rev. 2. 2.

4.

5.

"Declarat.  
 pag. 24. 25.



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or publike ordinance till then: it was before but arbitrary, by the churches affection, and no otherwise. Sixtly, the Diocesan L. Bishop, or the Sole governing Bishop is called a *Bishop*. Such are ours now in Englande. Of the originall and first beginning of such, I have spokē \*before. Seaventhly, a *Pope* or Vniversall Pastor hath this name *Bishop*. Hee began at *Rome* about 600. yeres after Christ, but came not to his absolut greatnes till divers hundred yeares after. And this distinction will assuredly with ease be iustified. Reason and experience do shew such degrees in proceeding. And thus far the Answer to D. *Downes* Defence of Diocesan Churches.

Objections  
against the  
peoples power  
answered.

\* D. Bilson.  
perp. gov.  
chap. 4.

Obiections are made also *intestively*, viz. against the Christian peoples right to cōsent in Church governe. It is fit we should answer these likewise, so far as is needfull. First, great & much paines have ben taken by the adversaries of the truth to deprave the plaine and easie wordes of *Matthewe 18. 17. Tell the Church*. They are content to take them any way, so it bee not the right way. Doct. *Bilson* spendeth a whole Chapter to make them seeme to signifie a Senat or bench of Iewish Civill Magistrates, which he learned only from a Physician *Erasmus*. But there is a sufficient

cellent refutation of this opinion in the third Argument of *The Divine beginning and institution of Christs true Vifib. Church.*

Secondly, D. *Bilfon* contradicting himself, vnderstandeth these words of an *Ecclesiasticall Senat*, or *Synod*. Thus also

Do. *Downname* vnderstandeth them, as before we have seene; where is a sufficient answer likewise therevnto.

† Pa. 107. 108

Thirdly, Maister *Johnson* of the Separation (since in this point he turned his opiniō vpsidedowne) “affirmeth that these wordes signifie that the Iewish forme of government is by Christ ordayned for the Gospell. I discern not well, whether he meane that this rule for the Christian Church government should be formed after the patterne of the Iewish Civill government, or Ecclesiasticall, or both. Whatsoever Iewish forme of government he meane, his meaning can not bee true. For first, if Christ in these words meant the Iewish governors, the here is no direction at all for the Christian Church government. Heere is nothing then that soundeth to any such purpose. Christ saith not heere, *Let my Disciples heereafter in their Churches follow the forme and order Iudaicall*. In this place there is no such thing. But as I suppose even Mai. *Johnson* him self holdeth, Christ heere in this place set-

“ *Treat. of  
the exposi.  
of Mat. 18.  
17. Anno.  
1611.*

*Chap. 8.**Calvin and  
Beza touch-  
ing Mat.  
18.17.*

teth an order of government for his Church vnder the Gospell. This indeed is most certainly true. Therefore his other opinion (that Christ heere sendeth his Disciples to the Iewish governors) is false. I grant *Calvin* and *Beza* think that Christ heere alludeth to the Iewish Church government in their particular Synagogues: but verily I cannot conceave why, or how it should be so. Be it spoken with reverence to these rare servants of Christ. Howbeit, this nevertheles they hold from this place of *Matthew*, that the people have right so far that nothing in Church government be obtruded on them (by any Ecclesiasticall Monarchie or Oligarchie) against their wills. Now this is the truth, and wee willingly agree vnto it. Yeelding the sway of all government to the Pastor with his assistants in ordinarie cases: yet reserving still a power in the people to consent. And when a Church is destitute of Guides (as it hath fallen out, & may againe fall out on occasion) then the people themselves have full power to accomplish any Ecclesiasticall action in the best order they can, & particularly Church censures, even by vertue of this text. So that then the Iewish Church-government can not bee heere alluded

vnto)

unto; much lesse required to bee kept and practised by Christians. Concerning which together with all other Jewish ordinances, the Apostle teacheth and confirmeth vnto vs that all *those old things are passed away, & that all things* (of such nature) vnder the Gospell, *are made new:* and that the same things are † *shaken* and changed, and remaine not now vnto vs. Wherefore fowerthly, they who vnderstand these foresaid wordes, *Tell the Church,* Math. 18. 17. to be meant of the whole Christian people assembled in an ordinarie assembly, *viz.* that they are to be *told,* and that they are to be *heard,* (alwayes in the best and most Christian order that can be, which I grant doth and must in circumstances sometimes differ) they, I say, do truly and rightly vnderstand this place according to the intent of Christ. Of which D. Bilson him selfe once taught soundly, saying, “ In Math. 18. 17. *The whole multitude of the faithfull where hee and they* (the Offendor, and the Offended) *live,* are signified. And † in Act. 20. 28. *The Church is taken for the people.* Yea, *The Church is never taken in the New or Old Testament for the Priestes alone, but generally for the whole Congregation of the faithfull.* Let me aske a question; Was D. Bilson a Brownist, was he an Anabaptist whe

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“ 2. Cor. 3.  
17.

† Hebr. 12.  
27.

As our A-  
testators do.

“ Against  
the Seminars  
lib. 3. pa. 70.

† Lib. 2. pag  
170.



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he wrote thus? Why then doth Mai.  
*Downname* call vs these odious names  
only for the same iudgement? Or is  
he offended at vs, because we can not  
change & turne our professions to &  
fro, as they do for advantage? Some  
will say, if this sense of these wordes  
be true, then perpetually and necessa-  
rily al scandalls, &c. whatsoever, must  
be tryed in the presence & vnder the  
iudgement and sentence of the whole  
multitude; as they of the *Separation* do  
holde, which also it seemeth was *Cy-  
prians* vsuall practise of old. I answer,  
this consequence is far from truth.  
For the sense of the words (in *Matthew*  
18. 17.) certainly is thus, & no other-  
wise to be taken, viz. plainly and lite-  
rally for the whole Congregation.

Def. 1. 226.

Before pag.

208. &c.

† *Separation*  
it selfe is no  
such error,  
as this is.

Seeing there is "no cause nor reason  
to the contrarie, as elsewhere is obser-  
ved. But yet it followeth not that  
that maner of hearing & sentencing  
of causes must bee in every Church  
perpetually and necessarily. I grant it  
may be so in some Churches, at some  
times: and so *Cyprians* practise was, &  
now it may be againe in some estates  
of a Church, good and commendable.  
But to holde those popular Circum-  
stances in every Church † perpetuall  
and necessary absolutly as the *Separation*  
doth, it was neither *Cyprians* mea-  
ings

ning, nor *Chriffes*, nor any well advised Christians. And yet againe no mā may take from the people abfolutely all maner of free consent, as the L. Bifhops do. This is a Subftantiall breach on the other hand. *Incident in Scyllam qui nolo vitare Charybdim*. Extremities on both fides are to be avoyded.

As this, fo other textes likewise Do *Bilfon* would wrefte from vs in his "8. Chap. touching iurifdiction. First *ab. 15. 22. 23. 25. 28.* where manifftly the Apostles ioyned the people with themfelves in determining a controverfie, *It feemed good to the holy Ghoft and to vs* lay no more burden on you. Now this he granterh exprefly, faying: "*The matter was handled in the audience and prefence of the whole Church and with a generall confent letters were written in the names of all.* To which *B. Horne* before him agreeth alfo. Nay, *D. Bilfon* goeth further, faying: "*Thus counfe the Apostle taught the Church of Chrift to follow by their example.* Which is all that wee defire. Yet he labourerh to fruftrate this act of the Apostles and to make it of no vfe to vs. To which intent hee hath 4. exceptions. 1. "*Paul flood not in doubt of his preaching, neither needed he the confent of Apostles or Elders to his doctrine.* I answer, he doubted nor of his doctrine, nor fubmitted it to any to be cenfured. Yet he needed

" Perp gov.  
pag. 95.

" Pag. 97.

† *Horne* 2<sup>d</sup>  
gainft Feck-  
nam. pa. 118  
\* Perp. gov.  
pag. 373.

" Pag. 97.

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¶ Pag. 97.

ded the consent of other Apostles and of the Church at *Ierusalem*, for more countenance to his teaching. And that was all *Pauls* purpose heere. 2. “*The Apostles wanted neither authoritie nor sufficiencie to determine the matter.* But they did, in this case. We must know therefore, there is a twofold detertermining and deciding of questions. One is particular and personall, which every true Pastor may performe in his ordinarie teaching. Much more the Apostles singly might. And so Paul was sufficient, and did him selfe resolve many doubts to the *Romans*, to the *Corinthians*, to others without a Council. Another determining and deciding of questions is *Cumulative*, (as I may call it) when it is done with more countenance and credit. The former may be of as certaine truth: but this later alwayes hath more waight among men. Thus *Paul* was not sufficient in this case. Yea the H. Ghost in this case would not have divers other Apostles with *Paul* to seeme sufficient by themselves, without the “whole Church there: and specially so far forth, as it was to binde this present Church. Thirdly, There were † reasons which they had why even the whole Church was heerein to concurre. What then? There are, and ever wil be special reasons

“*Whitak.*  
*de Concil.*  
*quest. 3. c. 3.*  
† Pag. 96. 97.  
98. 382.

sons still for the like. I say, such reasons are now for vs as those the were, yea more waightie. Wherefore the imitating of this Apostolike Act is still necessarie. 4. He saith, "*Who decided the controversie but Peter & James?* If he meane, they 2. were the principall men whose credit drewe the rest to consent; It is true. But it sheweth not that they only decided the doubt. Rather they all decided it, who beeing present expressly concurred in the decree and promulged it, saying; *It seemed good to the H. Ghost & to vs.* In all this therefore he hath nothing to infringe his owne grant. Yea thus this ought to bee imitated evermore.

" Pag. 98.

Next, 1. Cor. 5. 12. 13. *Do ye not iudge them that are within? But God iudgeth them that are without. Put away therefore from among your selves that wicked man.* This " he would make void: yet hee knoweth not howe. Hee saith, heere are 2. great doubts. First, *what it is to deliver to Sathan:* Secondly, *by whom it was.* For the first, whatsoever Delivering to Sathan is, hee himselfe granteth that this heere is excommunication, saying; *† That hee was excommunicated I make no doubt.* Hee sheweth also heere by the very text that the Corinthian Church should have done it. Which is enough: what need we more? Yet hee striveth against it, say-

" Pag. 100.

† Pag. 102.



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as Pag. 102.

as Pag. 99.

"Yea, and  
to command  
them doctri-  
nally: not in  
order of go-  
vernment.

† 2. Cor. 2.  
8, &c.

ἐν τῇ κηρυξί  
αὐτοῦ.

See 2. Cor. 2  
6.

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saying: "*Paul decreed it alone.*" He asketh  
not their consents, he prayeth not their aide, he  
referreth not the matter to their liking. How  
vaine is this? A King may decree to  
make a law to punish Adulterie: yet  
hee may intend to have his Counsaill  
and Parliamēt to ioyn therein with  
him. He may decree and determine to  
warre on his enimie: yet not with-  
out his Nobles & Commons ioyning  
with him. Neither needed the Apostle  
in this case to pray their aide, &c. The  
matter in Nature was odious: also it  
was open, old, and vnrepented. Hee  
him selfe was their Father in the Go-  
spell, their Apostle, & Guide. It stood  
not therefore with the Corinthians  
pietie, nor his dignitie to pray the in  
this busines, but "*to admonish them*  
and to shew them what they should  
speedily do. So then hee prayeth not  
their aide, nor asketh their cōsent in  
this; yet he presumeth of it and vseth  
it, vers. 4. Yea † for his absolving, hee  
prayeth their aide, and asketh their  
cōsent. Therefore in casting him out,  
he vsed it also. Againe, if *Paul* alone  
excommunicated him, then it was  
fully finished. For hee did all that lay  
in him, to accomplish it, saying: "*I*  
*have now iudged it as if I were present.*" But  
the man was not yet excommunicat.  
Therefore hee requireth the Church

to proceed so as hee had determined;  
vers 4. 13. Where the text saying:  
*You being come together and my Spirit in the  
name of the Lord Iesus,* sheweth their  
joint concurrence and consent was to  
be had for this action. *In the name of the  
Lord Iesus,* signifying that holy worke  
and ordinance of Christ which also  
should be to the honor and praise of  
the Lord Iesus. Hee interpreteeth *my  
Spirit* apparantly amisse; that is, *They  
shall finde the force of my Spirit present.* But  
the Circumstances shew it to be only,  
the consent of his heart or Spirit. For  
els the very same thing is twice noted  
in one line, (*viz.* the same force and  
power). 1. *my Spirit.* 2. *with the power of  
the Lord Iesus.* Which whosoever mar-  
keth, will see it to bee heere nothing  
so. Beside, how could it be? The force  
of his Spirit could not be present, his  
body being so far absent. Never did a-  
ny Apostle give any to the Diuel to be  
tormented, without seeing the par-  
tic, without speaking with him. But  
the consent of his Spirit to Excommu-  
nication might well be present at Co-  
rinth signified in his present letters,  
though his person were far absent, as  
then it was. Againe, the text, *you being  
come together, and my Spirit with the power  
of the Lord Iesus, to deliver such a one to Sa-  
tan,* &c. sheweth that they were to com-  
toget-

*This in 1<sup>st</sup>  
Cor. 5. 5. is  
no bodily  
tormenting  
by Satan.*

*Therefore  
also this was  
no bodily  
tormenting.*

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† Pag. 102.

\* See before  
pag. 24. 27.  
33. 34.

† Pag. 100.

\* *Against  
the Seminar  
part. 3. p. 58*

together to deliver him to Sathan: this the wordes import as well as that Paul did it. Lastly, he granteth, the Apostle † *rebuked them for not putting the transgressor from amongst them.* Therefore he cōfesseth they had power to do it. And that againe is enough. Where note also that this Do. in his striving to the contrarie, striveth against our worthie “*Attestators* before named.

Who are against him in his other point also, viz. that this delivering to Satan is † *to be smitten with some grievous plague or disease*, miraculously inflicted by the Apostle. Yea, herein he standeth against him self teaching at large that heere in 1. Cor. 5. was “*nothing but Ex-*

*communicatiō.* But what reason maketh him now thus to thinke? How should *The power and might of Christ bee shewed in excluding a man from the Word and Sacramentes? Pronouncing a few wordes is sufficient for that matter.* A strange speech. Hath not Excommunication the power & might of Christ in it, because pronouncing a few wordes is sufficient for that matter? In preaching the Gospell pronouncing a few wordes is sufficient for that matter: and yet it is *the power of God*, Rom. 1. 16. In sanctifying the Mysticall signes, pronouncing a few wordes is sufficient for that matter: & yet the virtue of Christ is in them.

Even

Even so Excommunication, an other of Christes Spirituall Ordinances, though it bee done by his Servantes pronouncing but a few wordes, yet the power of Christ the author and Lord thereof, is not wanting in it, either to convert the Sinner or the more to cōdemne him. Which answereth him also, that *Juvāus* in *Paul* is often taken for Miraculous power in the Apostles. For in that to the *Romanes* before cited, any may see it to be otherwise, a place verie like to this in 1. *Cor.* 5. 4. 5. Neither is him selfe confident in this reason. For if it be but *often*, then he granteth it is not so alwayes. And then it may be otherwise heere, as indeed it is. Beside, I remēber not above “one such place as he signifyeth, and yet there it is in the plural nomber *Juvāus* powers, not in the singular. Betweene which place and ours in hand, there is apparantly very great difference. Againe he saith, *To deliver unto Sathan, is more then to Excommunicate.* It is not. Yea, & him selfe held so likewise † heere tofore. He which is excommunicat and as a Heathen, is out of Christes Kingdom. And being out of Christes Kingdome, he is in the power of Satan. Therefore it is all one. Neither is it true that *many* are secluded from the company of the godly for a time that are not yielded to Satan: or that

† Pa. 101. 109

“1 *Cor.* 12.  
28. which  
is not often

† Against  
the Semina.  
part. 3. pag.  
58.

many



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the Semi-  
mar. part. 3.  
pag. 53. 54.

many were delivered to Satan (by the Church assembled together, as this was don heere) without Excommunication. Or that Ananias and Elymas were delivered to Satan; Which him selfe "once contradicted. He toucheth heere many things beside to no purpose, viz. This Sinner was delivered to Satan, that it might bring him to repentance. Why, and that is the proper end of Excommunication. Againe, the end of this action was the destruction of the flesh: which in Excommunication hath no sense, except it bee Metaphoricall. It is not so. This destruction of the flesh (viz. the lustes of the flesh) hath great sense in Excommunication. And it seemeth rather a Metonymicall phrase, then a Metaphoricall, as he nameth it. He addeth, Excommunication endangereth the Spirit, and toucheth not the flesh. Nay, it is intended to save the Spirit, that is, the Regenerat man by repentance. So the Spirit is + heere vnderstoode. Also Excommunication toucheth the flesh: for it serveth to humble and mortifie the lustes of the flesh, or the vnregenerat man. Hee saith, this is done not by Excommunication, but by repentance. Strangely spoken. I say, it is done by both. For these are Subordinat, not opposit. As well hee might say, the lustes of the flesh are not destroyed by Gods worde, but by repentance.

1. Cor. 5. 5.

ance. The truth of both is alike. Here  
 also the use of it selfe is no consequent to the o-  
 ther. For many are preached vnto, that  
 never repent: as well as Excommunicated  
 that never repent. And yet who know-  
 with not that God hath ordained that  
 repentance should follow frō both, as  
 it doth indeed in many. Who would  
 not wonder to see such dallying, in  
 such a man in a cause so serious? The  
 like is also where hee saith, Excom-  
 munication is before and after in other  
 words expressed. Yea, and this is not a-  
 gainst our sense of Delivering to Satan:  
 but much for it. Seeing all the Circū-  
 stances & coherence of the text heere,  
 both before and after, speake only of  
 Excommunication; and the phrase it  
 selfe, to deliver to Satan, is so fit and a-  
 greeable to expresse the same, even  
 according to Christs description of  
 it, "Let him be to thee as a Heathen, that  
 is, without the Church Christs King-  
 dome, vnder the power and rule of  
 Satan, in like state and cōdition as the  
 very infidels and vnbeleevvers are.  
 This therefore is much for vs. But  
 (saith he) † This is no such new founde or  
 new exposition. Chrysostome, Ierome, Am-  
 brose, Theodoros, Occumenius, Theophilact &c.  
 all are so. Wonderfull! This opinion  
 and these very testimonies hee cited  
 herebefore as being the Papistes.

"Mat. 18.  
 17.

† Pag. 100.

"Against  
 the Semm.  
 part. 3. pag.  
 54. 56.

T

Then

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2. Pag. 55.

† Ambr. in

1. Cor. 5.

“ August. in

quæst. 8. Gen.

et nov.

Test. 49.

† Jerom. ad

Heliod. et

ad Rpar.

“ Jerom. in

1. Cor. 5.

2. Pag. 59.

“ 2. Cor. 2.

Then he \* resisted & refused the same at large by † Ambrose, “ Austin, and † Ierome: insinuating that this “ Ierome, (which now he groundeth on, & which then the Papistes alleaged) was a counterfeit, or suspected at least. Is this fidelitie? is this vpright dealing? For advantage to ioyne with the Antichristian Enemies, yea against him selfe: to allow of the self same witness which him selfe then branded with infamie: opposing Chrysostome to Chrysostome, Ierome to Ierome, Ambrose there to Ambrose heere: and (which passeth) interpreting the same wordes of Theodoret contrarie heere, to that hee did “ there. What mutabilitie is this! But to the point, I answer; This his sense out of Chrysostome, &c. heere, can not be true: viz. that this delivering to Satan, was to be tormented corporally by Satan. For then the whole Church of Corinth had this miraculous power given the at Pauls appointment. They were then the visible instrumentall doers of this Apostolike Miracle in Pauls behalfe. Also, then the Apostles had power, and did vse to strike men whom they never saw nor spake with beeing far from them in other countries. All which how absurd they are, who seeth not? Againe, this Sinners “ restoring, was without Miracle: his casting out there-

Therefore was so likewise. Neither can it be thought that *Paul* corporally censured † *Hymenaeus* and *Alexander*. He only excommunicated them and yet not he alone, but with the Churches concurrence and consent whereof they were. For so was his practise in other actions of Church-governement as we see.

In "another place hee readeth, 2. *Thes.* 3. 14. not as it should be. He readeth, *If any obey not our saying, note him by this.* It should be, † *If any obey not our saying in the Epistle, note him.* That is, Excommunicat him, & withdraw your selves from him, as it is in vers. 6. This he requireth the whole Church of the *Thessalonians* to do: not to signifie such a one to *Paul*, that he might do it. The word is not *supra* signify to me: but *supra* set a marke on him: viz. of Excommunication. For it can beare no other sense.

"Pag. 226.

† *Bez.* in 2.

*Thes.* 3. 14

Now touching Calling to the Ministry, he laboureth to take from vs quite, First *Act.* 1. about *Matthias* election to be an Apostle. It is true (as he saith) *An Apostle might not be chosen by me.* Yet heere Gods will was that men should, and they did go about this Election, and proceeded in it, and managed the same so far as possibly men might. That is, men performed man-

"Chap. 7.

pag. 66.



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ny waightie and remarkable partes  
therem: not that there was any simple  
necessitie for men to concurre heere-  
in, but only it pleased God it should  
be so for an example to posteritie to  
follow, & to practise all that was ordi-  
narie in the same. D. *Bilson* excepteth,  
it is not expressest that the Church intermed-  
led in the choice of *Matthias*. Which is not  
true. For first, all this action was per-  
formed "in the midst of the Church:  
Secondly, <sup>†</sup>they appointed two; and <sup>\*</sup>they  
prayed; and "they cast lots; and hee was  
accounted by common consent, as it were <sup>†</sup>by  
voices, with the Eleaven. He saith, pray-  
ers and lots were performed by the Apostles, as  
the principall directors of that action; there-  
fore they also presented the two. Indeed  
they that did the one part, did the o-  
ther. The coherence of the text sheweth  
it wel. But the truth is not as he saith.  
For these things were performed  
only by *Peter*, as the principal director  
of the whole action at this time. The  
Apostles are no where mentioned in  
this busines; there is not one tittle of  
the. To the point: all those particular  
actions in this Election before "na-  
med, are and must bee referred to all  
the Disciples, who are heere expressly  
mentioned, & in the midst of who  
all these things were done. I say, *Peter*  
alone did them as the Moderator and dire-

" Act. 1. 15

vers. 23.

† vers. 24.

\* vers. 26.

πολυκατη-  
φισιν.

" Plurally  
named.

director: but jointly with him all the Disciples concurring and consenting professed these two, prayed saying, cast lottes, and appointed the Elected with the Eleven. Thus this is decided in the text; the force and coherence of the wordes convince it, though the Doct. denyeth it. Hee sheweth *Chrysostome* saying, "*Peter might most lawfully have chosen Matthias.*" I vnderstand *Chrysostomes* meaning to be that he might lawfully have nominated and propounded one, or mo. And this is true. Otherwise *Chrysostomes* speech is amisse, & the D. knoweth it to be vnttrue, acknowledging that an Apostle can not be chosen by men, as before I noted. This therefore he can not take hold of: the "*Iesuits* catch at it likewise as he doth, but none of them all get by it. Why doth hee not rest on *Chrysostomes* other words heere, that *Peter* him selfe did not appoint those two, but all did it. And he did all by the common sentence of the Disciples nothing by his own authoritie, nothing by commaund. This is true, this is plaine, this is for imitation for ever: yet this he (as also the Iesuit) reiecteth, though *† Cyprian* also say as much, and our "*late Writers.*" *Maist. Calvin* iustly taxeth the Papistes pervers boasting of the Fathers, and we are to taxe our present adversaries likewise: Seeing they seem to draw a-

All the Church is agreed with Peter.

† *Hom. 3. in Act. pag. 67.*

"*Bellarmino de Cler. 1. 7.*

† *Cypr. Epist. 1. 4. Rom. Confess. 2. 152*

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Calvin. ad  
Reg. Gall.

Perpet. gov.  
pag. 67. 68.

† Pag. 81.

“ Ioh. 10. 3.

4. 5.

1 Ioh. 4. 1.

Gal. 3. 11.

2 Cor. 10.

15.

† Pag. 70.

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gainst vs all in one line. Saith hee of  
them to the French King; *Isti p̄j scilicet  
filij (quā sunt & ingenij, & iudicij, & animi  
dexteritate) Patrum tantum lapsus & erro-  
res adorant. Quia benedicta sunt, vel non obser-  
vant, vel dissimulant, vel corrumpunt. Vt dicas  
prorsus illis cura fuisse in auro lagere stercora.*  
Such good children they are to these Fathers,  
that only their faultes and errors they adore,  
and it is all their care amongst their golde, to  
gather dirt.

Next, Act. 6. 5. The multitude chose  
7. Deacons. First, “ he granteth this.  
Then he would make it void for any  
use with vs, as Bellarmine doth like-  
wise. Saith he, *That the people should very  
wel like and fully trust such as should be Stew-  
ards of their goods had evident reason.* And I  
pray, is there not more reason that  
they shold very wel like & fully trust  
such as must bee the Guides of their  
Soules? Those by whose meanes they  
shall go to heaven, or to hell? I trowe  
there is much more reason for this.  
Neither is this † a matter exceeding the  
reach of Christian people, viz. to dis-  
cerne, and try, and like their “ Tea-  
chers. Against Act. 14. 23. hee obiekteth  
word for word out of Bellarmine that  
Xuporou is not to be taken heere for  
the peoples voice-giving as the prophane O-  
rators among the Grecians applyed it. I an-  
swer, it is necessarie so to bee taken.  
Are not they the true authors of the  
Grecke

*the proper consent.*

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Greeke language? Do not all men try  
the true propertie of Greeke wordes  
and phrases by them? Nay, but the  
Church writers vnderstand it for Lay-  
ing on of handes in Ordination. I an-  
swer, they have changed the native &  
right vse of the word; they keepe not  
the originall propertie of it, as they do  
not in many other words mo. Time  
chargeth many words from their ori-  
ginall veritie. Wherefore the Apostles  
doubles spake and wrote Greeke, not  
like the phrase which came vp 300.  
400. yeres after them: but as the au-  
thentike Grecians before and in their  
time did speake. Thus then it were  
folly, yea madnes to interpret them  
by those so long after them. Again he  
saith, this word signifyeth never so  
*as the consensus of others.* Which is not  
true, as I haue shewed out of *Dema-  
sthenis contra Timocrat.* Where hee saith  
thus; Οὐδὲ γὰρ ἀρτὸν νόμον Χριστοῦ νομοῖ  
οὐδὲ τὰς ἐκείνου τιμὰς: which of the lawes  
the these saithers shall appoint by the peoples  
voice, giving the same is ratified. Heere the  
word plainly signifyeth the Guides ta-  
king the cōsent of others. Further he  
objecteth, that this word sometime sig-  
nifyeth generally to apoint, & no more.  
I grant, there is a † figurative and im-  
proper vse of the word. The necessitie  
of the Circūstance there maketh that

Reas. for  
refor. pag.  
64 65 & be-  
fore Pa. 109.  
127. 214.  
211.

† Reas. for  
refor. pag. 47

“ AB. 10.  
41.  
† Synecdo-  
che.



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it must be so. But heere, in Act. 14. 23. there is no necessitie, nor reason at all to take it improperly, or otherwise then as at authentike Grecians do vse it, viz. for appointing by the peoples voices, or free consents, as I have said.

Iob. 10.

These are D. Bilscons speciall obiections against our texts of Scripture for the peoples consent in Church governement vnder the Apostles. Bellarmine dealeth against one or two more. Hee saith, we are cōmanded to beare Christs Seyce, and not as strangers, and to try the spirits, only by attending to the doctrine of other Pastors holding their old custome, and chieflie to the doctrine of Rome. Where hee presumeth that those other Pastors can not erre, and chieflie they of Rome. But the Apostle telleth vs that Every man is a liar, that is, subiect to error. Wherefore the Holy Ghost biddeth the people to attend "to the Law, and to the Testimonie in such cases; & to Search the Scriptures, and sheweth that in so doing, wee do well. Again, the Iesuit maketh a shew of answering: viz. to 1. Pet. 5. 2. that Ministers may not be Lords over the Church. But he answereth not: only hee saith Bishops are servants to the Church, as Scholemasters are to their Scholars, and Magistrates to the people, who yet do cōmand and rule them solely. Which is

† Rom. 3. 4

† Isa. 8. 20.

† Iob. 5. 39.

† 1. Pet. 1.

19

no

*the peoples consent.*

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nothing to the text, forbidding Ministers to be Lords over the people: he answereth not that point. Last, to this *"The Church is the pillar and ground of truth,"* he saith it is true by *hearing Peter* (the Pope) *alwayes*. Absurd: the Pope is not Peter, nor Peters true Successor. The text sheweth that the *Ephesian Church* then, and every Church still, is a pillar and ground of truth: to whom the members are therefore ordinarily to hearken, & therefore they have the *Keyes & Church government* committed by Christ vnto them.

But D. *Risley* giveth not over so. He hath some generall objections against our grounds of Scripture. First, *"None can give imposition of handes but they that first receaved the same. They must have it themselves, that will bestow it on others."*

*Lay men have it not.*

*Therefore they can not give it.*

I answer, the *Proposition* faileth. Under the Law some of the "people" imposed their handes on the Levites: in the Gospell the 12. Apostles imposed their handes in making Ministers. Yet these receaved no imposition of handes themselves. Againe, wee must note here two distinctions: and so the *Assumption* is false. First, Lay men (as he calleth them) are considered singly, or jointly. They have no Ecclesiasticall power

*Chap. 8.*

*† As also 2.*

*Cor. 1. 24.*

*" 1. Tim. 3.*

*59.*

*" Mat. 18.*

*17.*

*Chap. 9.*

*" Pag. 109.*

*" Numb. 8.*

*10.*

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† Mat. 18.  
20.

or 1. Cor. 3.  
22. 23.

† Pag. 164.  
165. 166.

or Pag. 32. 33.  
34.

† Tertull. de  
Baptis.

power singly. But as they are ioyned together in a Visible Church which is a Spiritual Body politike, and a Mystical Body of Christ, (whether they be many, or † few) so even these Lay men have receaved the power of all the holy things of God, all Gods ordinances spirituall. As the Apostle saith vnto them; *All things are yours, and ye are Christs, and Christ Gods.* The whole Congregation is Christs Church, his Spouse, his Kingdome, his sacred Body, as I † have said. From whence by a necessary and vnderstandable consequence it followeth that Christ hath given the power of Imposing handes, of Censures, of Sacramentes, of Preaching the word, and all, vnto the Congregation to bee performed in the best order they can. And so it is, that our *Attestators* before have taught, that the *Keyes are given the whole Church.* Yet consider secondly, that the people thus have receaved all these spirituall things, & so can give the only *potestative* (as I may say) that is, they have the power of them. But *active*, actually they only can administer them who are the Churches instruments for that purpose by them assigned. Thus *Tertullian* may meane well, saying, that sometime † a *Lay mā may Baptize*: namely, if the Church assigne him in a case of necessitie, when an ordinarie Minister

There can not be had. Otherwise I can not  
 iustifie his speech. Yea, the Ordinarie  
 exercise of *Prophecie*, that is, Interpre-  
 ting of Scripture publikely in the  
 Church, is to be performed by the "par-  
 ticular people being by the Church or-  
 derly appointed thereunto. Touching  
 the excellencie and most profitable vie  
 of which Apostolicall exercise, (though  
 now it bee every where almost out of  
 vse) I will the Reader to see Ma<sup>t</sup> *Zuin-*  
*glin*, and "others also.

Prophe-  
 sic.

"1. Cor. 14.  
 1. 31. 34.

† *Zuingl. ad*  
*Valentin.*

*Compar. et*  
*Antibol.*

*advers. Em*  
*ser.*

"*Pet. Mart.*  
*in 1. Cor.*

14. *Iac.*

*Acont.*

*Strat. Sat.*

4. *Calv.*

*Infr. 4 1.*

12. *in*

1. Cor. 14.

Further, touchinge Imposition of  
 handes the Di<sup>s</sup> seemeth heere to esteeme  
 it as the very *Ordination* it selfe, that it  
 giveth the power to *Preach and Baptize, &c.*  
 But it is not so. There are two Essenti-  
 all partes of Calling to the Ministerie,  
*Election and Ordination*: The imposing of  
 handes is but a Ceremonie of putting  
 the Minister (before made) into posses-  
 sion of his right, and a commending of  
 him to the blessing of God. Though all  
 these actions belong to the people so, as  
 before I have shewed; yet Imposition of  
 handes (the Ceremonie) may possibly  
 be wanting in a true Minister, and suf-  
 ficient Ordination may be without it.  
 Yea, true Ministers have ben without  
 it. Howbeit, I suppose Christs Church  
 offendeth in omitting it: for though it  
 be but a ceremonie, yet it is Apostolike.  
 Where also that which followeth, is  
 an



Chap. 8.

¶ Institue.  
4.3.16.

¶ Pag. 164.

¶ See before,  
pag. 43. 164  
80. 81.

¶ Pag. 109.

A strange  
speech.

answered; though to give power to preach and baptize, be more then to preach and baptize, yet the people have the power of both. And, though Imposition of hands to Ordination may be said to be a kinde of Sacrament, yet the people have the power of it, as I have shewed. But Calvin saith, ¶ Only Pastors did it. Be it so: and let them only do it still (for they are the fittest instrumentes for that purpose which the Church can assigne) viz. whē they are to be had. This thē is nothing materiall. Seeing wee seeke only that the Pastor should not ordaine in his owne name & power (but in the churches) next after Christ, & by their free consent. Also, if no Pastor can bee had, that then some other (the fittest they have) may act the Churches godly determination, for them, in their name, and by their right receaved frō Christ their Head. For people so ioyned together, as before I shewed, may essentially bee a Church, though they want a Pastor. And Maister Calvin gainsayeth nothing of this: but ¶ he ioyned in Geneva to the practise of it, and in their places Luther and Zuinglius did also, &c. Finally, we cannot but note this speech of Doct. Bile: more then strange. "To create Ministers by imposing handes, is to give them not only power and leave to preach the word, and administer the Sacramentes; but also

the grace of the holy Ghost to make them able  
to execute both partes of their function. Alas,  
why then do they create so many vn-  
able and vngracious Ministers in En-  
gland; which there do swarme? Why  
do they so, If their imposing of handes  
can give all this grace? Where also is  
answered, that hee would "barre the  
people from the power of Excommunicati-  
on, because they have no power to ad-  
minister the Word and Sacramentes. I have  
shewed how the people have power of  
all these, and of all spirituall actions  
beside. Where he saith; *The Pastors shall  
yeild account of them to God.* So shall the  
Church also. But therefore none may  
compell the Pastors. What? may not the  
Magistrat, if he see neede? I suppose he  
will retract that. Yea; and say I, the  
Church may compell Pastors in her ma-  
ner; viz. when shee seeth vrgent need.  
And yet properly he can not bee com-  
pelled: his owne will carrieth him: *voluntas non cogitur.* So that howsoever the  
Church (when they see neede) may in-  
ioyne him, yet his owne will is it  
which he shal answer for. Pastors there-  
fore shall indeed give account to God  
for their administering the Word and  
Sacramentes, and for their not admini-  
sting. Namely, for their part. But  
none of them are therefore Lords of the  
Word and Sacramentes, nor absolut ar-  
bitra-

"Pag. 110.

Chap. 8.

Pag. 111.

† Mat. 18.

17.

" Mat. 28.

19.

Job. 20. 23.

† Pag. 110.

133. 162.

199. 162.

" pag. 111.

bitary disposers of them vnder Christ. Where he addeth, that *"the moderatiō of the Keyes and imposition of handes were at first settled in the Apostles: and that this cannot be doubted.* It is not so. I doe both doubt it, and am sure of the contrary. Christ settled the moderation of the Keyes first in † the Church. His commission to his Apostles was given *"after.* Not depriving the Church of her former power, but ioyning the Apostles & their successors to her as her Guides. Withall two things further are to bee noted. 1. Doct. *Bilson* heere maketh all Pastors indifferently to have power to Minister and deny Sacraments & Censures. Whereby it followeth that the Diocesan Bishops only have not this power. For saith he, *they* (the ordinary Ministers) *must be trusted with both, or with neither. † You must free them from both, or leave both vnder them.* Wherein also *none may compell them or force them.* Sure, this quite overthroweth his owne practise and state, and the whole order in England. 2. We may observe a Syllogisme in his owne wordes heere & elsewhere. Speaking indefinitely of those which have authoritie in the Church, he saith; *"They must take not only what they charge, but also from whom they deriue it. If from the Apostles, then are they their Successors: if from Christ, as Collegues ioynd with the*

The Apostles, wee must finde that consecration  
in the Gospell, before wee cleare them from in-  
trusion. No man should take this honor vnto  
him selfe, but hee that is called of God as the  
apostles were. If they be called by Christ, read  
their assignation from Christ: if they be not,  
successe that presumption. And to do other-  
wise, is to transgresse the commandements  
of God for the traditions of Men.

Heb. 5.

"Pag. 19  
Mat. 15.

† Against  
the Semi-  
nar. part. 2.  
pag. 318.

† The authoritie of Patriarkes, Archbishops,  
meaner Bishops over other Ministers, was not  
by the institution of Christ or his Apostles, but  
long after by the consent of the Churches, the  
custome of the times, and the will of Princes.

Therefore (the Conclusion followeth of  
it selfe) the authoritie of Patriarkes, Archb-  
shops, meaner Bishops over Ministers, is intru-  
sion and presumption, and transgression of Gods  
commandement. Ar vs Doctor Downname  
would rage, if we should conclude so:  
but I hope he will take it better in Do.  
Bailons wordes. His "Fathers and Coun-  
cils, if they absolutely exclude the peo-  
ples consent, I leave vnder his owne  
censure: † before observed. But I take  
them to meane otherwise, though in-  
deed a very great power and almost ab-  
solute, was nowe exercised by many  
Diocesan Bb. in Excommunication & Ab-  
solution. Hee saith Cyprian & Augustines  
goulding the people a consent, was "not  
for any right they had, but to prevent  
scandalls. But their right both by pre-  
cept

"Pag. 114.  
115. &c.

† Heere and  
also p. 222.

"Pag. 119.



cept, and practise of the Apostles, is sufficiently shewed before. Yet indeed it was to prevent scandalis among the people also. Which very point is a firme reason likewise, that this spirituall libertie of the people then was their right. For first, they could not bee scandalized so oft, fearing to loose their consent in such affaires so many ages together, and in so farre distant countreis, but that they were then taught and they learned frō time to time that this was their right. If the cōtrary then had ben taught, then they could not have ben scandalized, nor made jealous least they might be wronged in this behalfe as they were. That they were, is manifest by all monuments of those times, and by our adversaries confession. Therefore the peoples free consent in their spirituall government was then taught, and it was their right, in the ages after the Apostles. And truly this ever hath ben, is, and will be scandalous and offensive iustly to a Christian vnderstanding Congregation, viz. to have any thing Spiritually and Ecclesiastically forced on them.

¶ Mat. 18. 7

The case is perpetuall. But *† wo to them by whom offences come*, specially to such. Therefore wo to them who yeelde not this libertie to such people perpetually. Yet he saith, *¶ In Scripture bee findeth*

*the peoples consent.*

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*Chap. 8.*

*Another Example of it, nor reason for it. Who can let words? If men list to speake, who can stay them? Some will shut their eyes, and say they see not light at noone. Against Election with the peoples consent, he said before, † Examples are no precepts: As it were acknowledging Examples. Howbeit besides that this is the "verie Iesuits shift, he himselfe confuteth al these evasions, though they be his owne. First, yeelding that † the Apostles taught the Church by their example. Then testifying thus, "This Pre-rogative to be best acquainted with the will & meaning of our Savior, and to have their mouths and penes directed and guided by the holy Ghost into all truth aswell of doctrine as of Discipline, was proper to the Apostles. Again, † They set an order amongst Christians in all things needfull for the governement, continuance, peace, and Unity of the Church. And "The Scriptures once written suffice all ages for instruction.*

And heere I beseech the Christian Readers of all degrees, that they take me not amiss (to which some mens humors are to prone) viz. where in an other place I have said, The particular Congregations of England are true Churches "accidentally. My meaning is, that as those particular Congregations have in them godly and holy Christians consociated together to

V      serve

† Pag. 69.

" Bellarm.  
de Cleric.  
1. 7.

† Perp. gov.  
pag. 373.  
" Pag 49.

† Pag. 43.

" Pag. 106.

" Declar.  
pag. 6.

Ch 42. 8.

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serve God (so far as they see) agreeable to his word, so they are in right from Christ essentially true Churches of God, and are so to be acknowledged by vs, and in publike not to be absolutely separated from. But in respect as these Congregations are parts of proper Diocesan and Provinciaill Churches, so they are true Churches of Christ accidentally. For proper Diocesan and Provinciaill Churches being not in the N. Testam. have in them by accident the true essentiall forme of Christs Visible Churches. Seeing also this forme is repugnant to the constitutiō & forme of the other; as theretofore I noted, & by comparing their divers Definitions in "this Treatise it will most plainly appeare. And so these two divers respectes & acknowledgements (as I conceive) may well be yeilded to the parricular Congregations now in England; neither doe I see any iust exception against it.

*In respect of  
them, it is  
an accident.*

‡ Reas. for  
ref. pag. 23.

“ Pag 200.  
& 318.

‡ Def. 431.

“ Def. 1. 10.

‡ Pag. 38. 47.

In vaine also doth Doct. Downe. vpbraid vs, that *we seeke to overturne as well those Churches where the Geneva discipline is established, as ours.* That *“ we agree with the reformed Church in the worlde.* That *“ none are of our minde but Brownists, and such like.* Hee maketh the Brownistes happy men. Can hee reproove them if they follow *Zuinglius, Luther, Bucer, P. Martyr, Viret, Calvin, Beza, Daneus, Vrsinus, Gual-*

And not the later only, but the elder Christians also. For all these (we have seene) do consent with vs in our profession. And it is a slander, that in Geneva, or any where els, the reformed Churches do substantially differ from our judgement. As may be seene through out the 3. & 4. Chapters before. If any thing dissonant from those testim. may now be found in some of those Churches (which I will not deny) then it cometh to passe with the as with goodly and faire Houses: which being inhabited by men, will neede sweeping very oft. If they bee not swept & cleaned, they will soone become foule. And so truly it may be, in some of the Churches before named. Which can be no prejudice to vs, who seeing transgression creepe in, do with all men, and even them also, *ad erigendum remanere*, to returne to the originall and first Plantation both of them selves in particular, and specially of all Churches at the first. In the which only there is safetie. As for this intemperate Doctors rayling wordes in calling this our doctrine "*Brownisicall, Antihellicall, fanaticall, fantastical, dotage, phrasie, &c.*" We will beare it, knowing (as Cyprian saide of some such in his dayes) "*Non possunt laudare nos, qui recedunt a nobis.*" We must looke for hatefull and railing wordes from them that fall from vs.

A Similitude.

Cyprian.  
cont. Epist.  
Stephā. 19.  
De Unit.  
Eccles.

"Def. 1. 41. &  
4. 80. 99.  
† Def. 3. 143.  
& 4. 81.

"Cyprian.  
Epist. 4. 2.



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Yet in the meane whyle let him know also, that in this he reprocheth not so much vs, as those pillars of the truth and lights of the Gospell before named *Zuinglius, Luther, Bucer, Martyr, Viret, Calvin*, and the rest; of whom we have directly receaved this doctrine and profession. These are our Maisters heerein, as in the beginning I said.

Def. 4. 30.

† Def. 4. 137.

*Ierome not ours simply.*

*Who are partiall.*

*Cui bono? Cassianū orosema.*

Our Do. objecteth often that these are partiall, & that this is their owne cause. And that as well we might cite *“ Mai. Cartwright and Mai. Travers,* as some of these. Yea hee will have *Ierome* also to be † partiall. Yet we frankly acknowledge *Ierome* to be theirs, touching the lawfulness of Dioces. Bishops. Although he, and many other of the Fathers beside, are with vs in this, that Dioces. Bishops are not Apostolicall but Humane. And this verily they teach far from partialitie. Partiall they may be for the said Prelacie, not against it. And the truth is, they were notoriously partiall for it; it was indeed their owne cause. They may be partial & are wont so to be counted who are likely to get by their opinion some *“ temporall commodities* not they who loose by it. Now the Fathers, specially vnder *Constantine* & after, by approoving Dioces. Prelacie, got great honor, power, and rule among

among the people, and wealth and pleasure, what they desired. Which, by opposing against it, they should have lost. Whence certainly it is, that D. Downham might as well cite B. *Whitgift*, B. *Barrow*, and B. *Bilson* for his authors, as some of those ancients, viz. as well as B. *Augustine*, B. *Epiphanius*, B. *Theodoret*, B. *Damasius*, B. *Leo*, B. *Chrysostom*, &c. Who questionles in this point were very partiall. And no les (if not more) may be thought of some of those Diocesane L. Bishops who began our Church reformation in *England*. They by proceeding no further did get much temporall commoditie; which, by setting the Church state neerer to the forme Apostolike, they must needes have lost. And so they, though otherwise (as likewise those Ancients) were good and godly Fathers, yet they were me, and might easily be partiall in this. Which, and more wee may thinke of many of our Diocesane Lord Bishops since. Most of all, of D. *Downham* himselfe; who besides these temporall hopes, beeing a Diocesane L. Bishops some, had neede of much grace (I confesse) to cause him to degenerat. But, I pray then, hath he done wisely to oppose (as hee doth every foot) against these singular instrumentes and very effectuall reformers, our *Assessors*, &c  
V 3      others

*Good and  
godly Fa-  
thers; yet  
Men.*

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others like them, that they were partiall, and that this was *their own cause*? Indeed they were partiall, that is, they tooke part throughly with the sinceritie of the Gospell, and stood against all Papall and Pontificall over-ruling of Gods people spiritually: & so should this Doct. and others do well, if they were partiall likewise. But partiall otherwise they neither were, nor could be, viz. they did not get, but lost by this their proceeding great worldly honor, much power, and rule among the people, large wealth, daintie pleasure, and ease; which ours now do abound with, as all the world seeth. Whereby the worlde seeth likewise, which side may rather plead partialitie to be in those, whom they take to be their adversaries.

In many places D. *Dawname* signifieth that the godly late defenders of the Gospell do mislike only "*popish tyrannizing Bishops*, not *orthodoxall Bishops*, as he presumeth ours to bee. But let him know, that those are Orthodoxall who imitate the Apostles and the patterne of the Church left vs in the New Testament. And they are tyrannizing & not Orthodoxe † nor truly believing, who imitate the popish, though otherwise they be not papists. Cicero said well to *Antonse*; † *Mirror to Ant.*

De 4. 151.  
157. 158.  
161.

† viz. in  
this.

† Cicero. *Philippic. 2.*

*sed, quoniam falsa imitere eorum exitus non  
pariter ferunt.* I wonder Antonie (said hee)  
that thou fearest not their iudgement, whose  
deeds thou imitatest. Now how wee imi-  
tate the very forme of the Popish  
Church-governement, all the world  
seeth, and the Gospell rueth. What  
meaneth the racke and the wracke of  
many consciences, viz. the Oath ex  
officio? What, the Bishops depriving  
and imposing of Ministers without,  
yea contrarie to the Congregation?  
What meane also such Excommuni-  
cations? What, their imprisoning of  
Christians? and punishing their pur-  
ses with fees, fines, &c. Are these the  
partes of Orthodoxe Bishops? Are  
these things approved of those godly  
Writers? Nothing lesse. Likewise his  
vaine and frivolous seeking to avoid  
the *Waldenses, Wicliffe, Hus, Zuinglius, Lu-  
ther, Oecolampadius, Bucer, Martyr, Calvin,  
&c.* our *Tindal, Fr. and Iob. Lamberts, Brad-  
ford, Bale, &c.* is of no worth. Some of  
the signifyeth that they disallow not Dio-  
cesan Bishops simply. Well, no more  
do I, as I have shewed before. Yet  
heretoby appeareth no allowance of  
ours in England. Our old English tran-  
slators of the New Testament, & some  
other Writers since, doe expresse the  
word *Church* by *Congregation*. But faith  
our *Dodony* heretoby they meane the

*Imitation of  
Popish  
Church-  
govern-  
ments.*

*"Pag. 15. 16.  
73. 89. 97."*



Chap. 8.

† Def. 2. 106.  
107. 108.

Def. 4. 166.

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† *Vniversall Church*. Which answer is vntrue, and absurd. That is, where they speake of a Visible & Ministe. Church: of which only our question is. Speaking of this, that they should by a *Congregation* signifye either Vniversall, or Provinciaall, or Diocesane Church, is a most false, & vnlikely conceit. Can any of these bee one Visible Congregation in the singular number? He alleageth (as hee thinketh) textes for his pupose *Matt. 16. Ephes. 1. and 5.* Which surely may well, yea they are to bee vnderstood of a Visible Congregation, viz. indefinitely taken. See heere of *the Rising beginning and institution of Christes Visible Church*. Argum. 26. & 23. Of Mai. Beza hee affirmeth, that hee wished with all his heart for the Diocesane Bishops governemēt in *Geneva*. Which is as true as that which the Iesuits blazed abroad, how Beza before his death recanted his religion. Beza liued to cōvince the Iesuits of vntruth to their faces. If hee were now alive, he would do the like to this Doct. and those other of whō he saith hee heard it. The like audacitie is in that his report, that the most learned & iudicious *Dissinues* in *France* and *Geneva*, could bee content that *Diocesan* Bb. government were renewed among them. The most learned in *France* and *Geneva*? Verily as they were who

re-

renewed it Scotland of late. Most learned, and most iudicious were they? *Law proprio sordescit in ore.* And I feare rather that knowen parable to be heere-  
in verified; When the trees would have a King, the Olive, Figtree, and Vine refusing, the Bramble tooke it on him, and said to the trees, *† Come & put your trust under my shadow.*

† Iudg. 9. 19

When all shiftes faile, the adversaries will calumpniate vs as not dutifull to the King, and Civil government. Which though D. Downame saith, "*hee will not dispute,*" yet he maliciously insinuateth. As touching dutifull affection to the Kings person, none can say more (if he list) then D. Downame himselfe in my particular. Yea, what wordes I spake whē he held his peace to a Noble Lord of Scotl. when neither of vs durst be seene nor heard abroad, for feare of whom? Verily of those who were his best friends since. If I was the so dutifully animated toward the K. when we only hoped for his Maiestie, God forbid I should be less now, when we have him. Being so maligned & traduced as I am, I could not but speake of this. Touching our duty generally to his Maiesties authority and place, the evidence of reason & sense plead for vs. We acknowledge with Tertullian, that he is *Solo Deo minor.*

"Def. 1. 45.

An. 1601.

Tertull. ad Scapul.

Lesse

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*Lesse then God only.* In Church government we impeach not his Sovereignie, neither in matter, nor manner. Therefore no way at all. The matter is only about Ezcommunication and Making of Ministers, and such like things. Of the essentiall forme whereof Christ only is institutor, his Ecclesiasticall servantes bee the Ministers. The King is neither Author, nor Minister. Vnto this I suppose all agree. For the maner, Seeing we holde each whole Church in the greatest extent can be no mo ordinarie Congregati- ons then one, how can these either by their comming togeather, or by their consenting in any Spirituall busines only for them selves: I say, how can these impeach the Kings power one haire? His Supreme Vniversall over- seeing and ordering them, and all o- thers, yea his chastising them (when they do any thing amisse) how can it be let, how can it be hindered by such a handfull? And because hee must vse Substitute Rulers in his general over- seeing the Churches of his Domini- ons; we frō our hearts do honor them also, and submit to them as to Gods Lieutenants in their severall places. Only we testifie, that if the Kings pow- er be committed to any Ecclesiasticall person (especially Civill coactive po- wer)

wer) it draweth with it both a breach of Christes ordinance, ( who said to such Ministers, *"You shall not be so,"*) and also a torture to Christian subjects consciences. Wherefore we desire of God, that the King would be pleased to appoint, as *Ishaphaz* did, a *Zedaiab* to be generall Governor vnder him in Church causes, (so far as it pertaineth to the King to deale in them) and as King *Henry 8.* a *L. Cromwell* his Vicegerent to rebu *Ecclesiasticus*, and as his Maieftie him selfe did (as I have heard) in *Scotland* before hee came among vs.

Which may be far more easily performed (with inferior subordinate Officers vnder them also for this purpose in every place) in a Monarchie, then in any Popular, or Aristocraticall Common wealth. And verily this is it (and not a Diocesan Bishop) which would bring great Vnitie, and that according to God. If *D. Downame* will vrge (which he graterh vpon in this said 7 pag. 45.) that the Churches independent authoritie standeth not with the Kings Supremacie in causes Ecclesiasticall, and that which elswhere wee say, viz. nothing may be obtruded on the Church against their willes. I answer, indeed every Churches power is independent spiritually, and immediat vnder Christ: par meaning therefore is, that

Chap. 8.

"*Luc. 22.*  
*25. Math.*  
*20. 25.*  
*2. Chro.*  
*19. 11.*

Vnitie, howe

† *Def. 1. 45*

by



Chap. 9.

This is thus  
answered  
often be-  
fore pag.  
113, &c.

§ 16 Church government with  
by pretended Spirituall authoritie;  
nothing may be obruded & imposed  
on any true Church against their  
willes. But we grant that Civill Ma-  
gistrates may and sometime ought to  
impose good things on a true Church  
against their willes, if they stily erre  
as sometime they may. And me thinks  
Doct. Downe also should bee of this  
minde with vs. Hitherto our answer  
to some of our Adversaries chiefest  
obiectiions, and evill wordes. And so I  
draw to an end.

## CHAP. IX.

A short advertisement to the  
Upright hearted and Christian Rea-  
der, touching this Writing & Cause.

YET first I desire the Christian  
Reader to be advertised of a few  
things pertayning to this Cause.  
Seave things I intreat him to take no-  
tice of. First, how great a blame and  
shame it is to D. Downe, a principall  
Logician to treat so largely (as in his  
Sermon & defence he hath done) concer-  
ning the Nature, Forme, and Consti-  
tution of Christs true Visible Church,  
and yet in all this not once to define  
the same. Which defect of D. Bilson also

It is to be noted in his *perpetuall govern-  
ment of the Church*. Surely this one mat-  
ter, viz. a *Definition* of Christs true Vi-  
sible Church vnder the Gospell, well  
performed, would have saved a great  
deale of paines and trouble, & would  
have prevēted much error. And thus  
it is wiselie taught by *Cicero* that "all  
purposes reasonable ought to be begū  
with a *Definitio* of the matter in hand.  
For the avoyding therefore of this  
imputation, I have int another Trea-  
tise defined the said Visible Church of  
Christ. Which I did, and rested not on  
some others who have Defined the  
Church heerto for, because I desired to  
distinguish cleerly betweene the Jew-  
ish Church, and the Christian; which  
verily differ not in Accidentes alone,  
but in kinde of government and in  
essentiall constitution. Which differ-  
ence I know not who hath touched  
heerto for, and included in any De-  
finition. In so much that from hence  
hath arisen no small occasion of grie-  
vous errors. Howbeit yet for the pre-  
cise name of *Definition* or *Description*, I  
strive not: let men call it what they  
will. Only I take mine to bee conver-  
tible with Christs true Visib. Church  
vnder the Gospell, and that sufficeth  
me. Further, some thinke it long. For  
whose sakes I will heere againe set  
downe

" *Cicero*.  
*Offic. 1.*

† The Di-  
vine begin-  
ning & in-  
stitution of  
Christs  
Visible  
Church.

The Jewish &  
Christian  
Churches  
government  
differ sub-  
stantially.

Chap. 8.

A Definitio  
of Christs  
true Visible  
Church.

2.

3.

318 Church government with  
downe in effect the same Definition;  
though in other words, & more short.  
Thus it is. *A Visible Church of Christ vn-  
der the Gospell, is a Spiritual Body politike of  
no more ordinarie Congregations then one; the  
people also having power of free cōsent in their  
ordinarie government.* This is shorter, &  
yet as full as the other. Secondly,  
whereas Dr. Downe in his booke of  
his *Sermon and Defence* picketh out mee  
in particular (besides his proper an-  
tagonist) to traduce and calumniat, I  
held it necessarie to Answer him in  
the pointes that concerne me, and by  
the way some other adversaries now  
and then, who oppugne this cause al-  
so which is the originall of all their ill  
will against me. Professing (for my  
part) that my purpose is heereafter to  
cease this manner of dealing in this  
matter, vnles I might do it vpo more  
equall conditions, which I do not ex-  
pect. The Lord (I doubt not) wil raise  
vp others, that shall more effectually  
beare witness vnto this truth in due  
time, Even vntill the *Toleration* heere-  
of in England, which hath ben most  
Christianly Supplicated for, shall finde  
grace and favor in his Maiesties eyes  
for the which I shall not cease to pray  
continually. Thirdly, whereas the  
Writings and Disputes about this  
cause have ben and are very many  
in-

intricat, and tedious; I have heere indeavoured to make the vnderstanding thereof short, easie, and perspicuous. Namely by reducing the whole substance of this controversie only to 2. Heads. *viz.* the Peoples free consent in their ordinarie Church government: and that the extent of Christes true Visible Church vnder the Gospel containeth one, and not many ordinarie Congregations. Which 2. points being plainly and honestly handled, will bring an end of other differences also which are vsually considered in our generall controversie. I hope therefore this my indeavour will bee profitable to such as would vnderstand this cause briefly and distinctly: at least my intent was that it should be, being my selfe very desirous to draw our long contention (as much as I could) to a short issue. Fourthly, I desire that this and all other my writings may be not sinisterly taken. Being with much vehemencie charged, that for no iust cause I have refused to conforme to the Church order in England, I could therefore do no lesse but give out (yea vnto posteritie) the true and most important *Reasons* of my dissenting heerein. Also I have ben constrayned by Do. *Downe* and such other, to cleere and confirme the said

*Chap. 3.**The summe  
and substance of  
all our controversies.*



said reasons. And this is the only true cause (as the Lord knoweth) of all my writing. Which how iust it is, I desire all fearing God vprightly to consider.

5.

Fifthly, I pray all good Christians not to forget, nor neglect the due consideration of this matter, but to waigh with themselves how important it is indeed. Which I have somewhat largely opened before in the "7. Chapter in

" Consequent

5. 6. 7. 8.

pag. 129.

&c.

6.

divers and sundry respectes. It preserveth Christs Honor & Ordinance, and casteth out Humane Tradition, it bringeth to our selves true assurance, and cutteth of from the Papistes (and others) all pretence which otherwise against vs is not little. Sixtly, the verie *Assessment* of those most worthie Divines and Churches, which heere I alleage, gathered out of their publike recordes, shall I hope abundantly acquit both my selfe and many other faithfull servantes of Christ in the iudgement of all honest and sounde Christians, from the most iniurious slanders given out by D. Downname and other adversaries, to our reproach among the ignorant, as namely where they call vs, *Shismatikes, Innovators, Enemies of Unity, &c.* When men shall perceave that we are indeed taught these assertions which wee holde (not to speake of the Scripture) out of *Zur-*

*glins,*

the peoples consent.

328

Chap. 9.

John, Luther, Bucer, R. Martyr, Viret, Musculus, Bullinger, Chabrier, Chemnitzius, Vissius, James, Dancus, Galvin, and Beza, with many other like rare men of God, all consenting together in the substance of these points, as before I have shewed more at large; then it will be a sufficient satisfactiō to them on our behalves. And our adversaries shall finde it to be well with them, if they themselves can stande cleere of the said crimes of Schisme, Noveltie, Enmitie to vnitie, peace, and truth of the Gospel. Nay, verily they can not stande cleere of these crimes. Last of all, these our worthy *Attestators & Teachers* shall (I hope likewise) yet have so much credit and honor yeelded to them in England, that their Disciples shall not (for their doctrine only) bee afflicted, imprisoned, and more severely punished then those that professe to be the Disciples of the Romish Enemie. An enemie indeed (not conceited) both to Christ, to our King, & the Realme. In which hope and full perswasion, I humbly commend all this that I have said to Gods holy providence & gracious blessing, & to all Christians charitable & vpright judgement. To God only wise through Iesus Christ.

bee graite for ever and

ever. A M E N.

X

THAT

## An Addition.

THAT the abusers of Mai. *Beza* and Mai. *Calvin* about *Mat. 18.17* may see their ill doing, I thought good to set downe heere some more of their testimonies a part by themselves. Which shew plainly, that howsoever they seeme sometime to speake not so warily as they might touching the word *Ecclesia* in this place, calling it the Church-Senat or Presbyterie: yet their true and right meaning indeed is that here *Ecclesia* signifyeth not the Church Senat only & meerely, as some obstinately charge thē to mean. They do heere in this word comprehend also the people, and their power of free cōsent in Excommunication, which is the matter spokē of by Christ in this place of *Mark*. I say, here in this word they include the people also, & teach that they must be *solde*, and that they must be *hearkened vnto*, in a degree, & in a certain order, *viz.* mediately & finally. They intend not, that Christ heere committeth this busines to the Presbyterie only and absolutly. Thus saith *Beza* vpon this word; “*Doces Aristocratiam non esse novum institutum, De verbo & Democratica Ecclesiastica repugnans, sicut novum ex vnicā vōculā temere accepta sunt arbitrari.* And presently before

“*Beza An-*  
*notat. in*  
*Mat. 18.*  
*17.*

he saith; Neque verò Oligarchiam velim in  
Ecclesiam Dei mittere, qua illam tantopere de-  
formavit atque adeò penitus transformavit.  
Also, † Vocabulo Ecclesia significari Civium  
consuetum, nemo est qui ignoret.

† In Mat.  
16.18.

Calvin saith; In this place Mat. 18.17.

In Iudaici Synedrj transfertur ad Christi  
regem. And, † Illa est legitima in Excom-  
municando homine progressio, si non soli Seniores  
versum id faciant, sed conscia & approbante  
Ecclesia; &c. \* Totius Ecclesie hac cognitio est.

“ Calvin In-  
stit. 4.11.2

† Instit. 4.  
12.7.

\* 4.1.15.

Clarum potestatem Dominus fidelium so-  
cietati contulit. And hee calleth Excom-  
munication, † Fidelium iudicium; & the  
Excommunicat (saith he) is “ Fidelium  
suffragj damnatus. Thus must these (&  
other) worthy men of God be vnder-  
stood, and not to contradict them-  
selves.

“ 4.1.22.

† 11. 2.

“ Ibidem.  
“ 12.4.

See also of the Calling of Ministers,  
saith, “ Per quod officium sunt ingressi? Qui  
eos vocavit? &c. Vbi electio Presbyterj? Vbi  
populi suffragia? By what dore entred they?  
Who called them? Where was the Election of  
the Elders? Where was the peoples voice-gi-  
ving? By this shewing that hee helde  
the peoples free consent to be necessa-  
ry also in the making of Ministers.

“ Bar. Cō-  
fess. 7.12.

FINIS.

Math. 6.10.

Thy will bee don.



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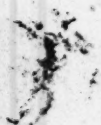
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"See ...  
..."

W I L I A M

March 10.  
1851

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